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LITERATURE.

Anne Gilchrist: her Life and Writings.
—Edited by her son, H. H. Gilchrist.
(Fisher Unwin)

FROM the notices which, within a few days of its publication, fell under the eyes of every diligent surveyor of the public prints, it is clear that this book is to have a success at the libraries. Let us, even thus early, be permitted to trust that it may be due to the record this book affords of a high, a refined, an independent, what the Americans call a "lovely" character, rather than to the chronicle of literary small beer which in certain of its pages it does afford also. In editing the book some effort appears to have been made "to make the best of both worlds"—to satisfy Mrs. Gilchrist's grave and appreciative friends, and to let the "many headed beast" know some things which it was not after all quite "fit" that he should know. Indeed, the amount of consideration paid to his curiosity is a thing that on one or two occasions I am bound to regret. To one of these occasions I object to refer more particularly, since to point out the case in detail would be to make the very mischief it is still perhaps possible to avoid; and Mr. Gilchrist's error was, I am sure, unintentional. Another, a more trivial occasion of mistake, may be quite safely mentioned. In a not unnatural desire to connect Mrs. Gilchrist as much as possible with George Eliot, there is given *in extenso* a puerile epistle burdened with elephantine humour—burdened with the tremendous responsibility that its writer was George Eliot, and so that it was impossible to be simple about the subject of a butter-dish. An ordinary woman of society would have written a much happier note, touched with a much lighter hand, about the butter-dish and the guilty cat. But lines about a butter-dish, from the analyst of Savonarola!—about a guilty cat from the translator of Strauss! Had Mr. Gilchrist a more practised hand, had he acquired a more exact sense of proportion, we should not have had this letter, nor anything at all like it. Very likely even he would, in that case, have chronicled in a single line the fact that George Eliot once took his mother's house near Haslemere, and have passed on to fuller record of the friends Mrs. Gilchrist was wont to be with. It is well, anyhow, to point out and to have done with, at an early stage of a review, the weakest thing in the whole interesting book—the notion that there could be any value whatever in the preservation of this fragment of the correspondence of a great novelist, a heavy and punctilious literary woman. A deficiency (but not, like this last matter, an offence) may here also

well be noted before we proceed to the better qualities of the volume; and that is the sacrifice of anything like an adequate picture of Mrs. Gilchrist's later life, when she lived in London—at Hampstead—seeing many more people than she could ever have seen in the country, and when her mental faculties were certainly, as her writing and her talking showed, at almost, if not quite, their brightest and most vigorous.

The fact is that the biography, after dealing, with perhaps rather unnecessary fulness, with Mrs. Gilchrist's ancestry and early life—we will excuse that willingly, however, in virtue of the charming print of Mrs. Cawardine, after Romney, which this circumstance affords to the volume—centres round the two or three men who, apart from her husband, were the great influences of her young womanhood and of her middle age—Carlyle, to begin with (she and her husband lived next door to him at Chelsea); Dante Rossetti afterwards, but his influence was less potent, though he assisted her very substantially with the *Life* of William Blake, and, in all his dealings with her, was seen in his pleasantest and wholesomest of lights; and, finally, Walt Whitman, who came to her not as one crying in the wilderness, but as a prophet who from the first moment she was ready to receive. Accordingly, in the volume about Carlyle grave and light things are recorded. The brightest is the record of the social fascination exercised upon him, many a year ago, by Lady Stanley of Alderley, who, calling upon him, was quite determined he should be seen at her *At Home*, told him not to screw up his mouth in that way, for he must come. "You must say yes. Say yes, now." And the philosopher assented, and took the pretty lady and her friend to the street door. "These illustrious people!" Carlyle muttered, after they had left. It is not recorded whether Lady Stanley said "These illustrious philosophers!" She might at all events have reflected on the snobbish submission to the social yoke—the submission which the penetrating eye relentlessly sees through.

Mrs. Gilchrist herself was wholly and utterly free from that social bowing of the neck. She had no weak regard for rank, and she had no vulgar and silly hatred of it. She esteemed people as she found them. She valued them as they were able to contribute to the mental or moral interest of the world, or as they were able to receive the ideas which had not been worn into the flatness of too long current coin. She was "the friend of those who would live in the spirit." Hence, of course, her deep admiration of Walt Whitman, which passed into strong personal friendship—a friendship consequent on her acquaintance with a writer whose work is "no book," but "Camarado, this is a man." Mr. Gilchrist tells very pleasantly the story of how his mother, with a family not children then indeed, but still very young, went off in 1876—all this was before the Hampstead time—to Philadelphia, and there stayed, a couple of years, I think it was: at all events, a very long and sufficient while; formed in America many friendships, but chiefly lived in the society of that master of noble and audacious thought, whose very hand, so to speak, the *Leaves of Grass* had permitted her to grasp in England. There is a picture by Mr. Herbert Gilchrist, which, if

I mistake not, the public has not yet seen, representing the homely and cosy tea party that was repeated almost every evening in Philadelphia—Mrs. Gilchrist behind the urn, Miss Gilchrist on one side, the young painter in act to be of service with the kettle, and, completing the party, and being, as I take it, the primary cause of the canvas, the impressive and exhilarating presence of the poet, who had crossed over from Camden to have his hours of leisure and conversation with his friends. Mrs. Gilchrist's own letters from America—especially those written very soon after her arrival to Mr. William M. Rossetti, who supplies a thoughtful preface to this book—are proof sufficient (yet other proof abounds) of her fine conception, her happiness and breadth of vision, her felicity of touch. But yet, perhaps, the main interest of this chapter about America, which is not a line too long, and which, as I implied, Mr. Gilchrist has treated with sympathetic dexterity, lies in reminiscences of Whitman's talk. Whitman would recite Tennyson's "Ulysses"; he would admire the mezzotints grouped on the walls of No. 1929, North 22nd Street; he would like particularly Reynolds's portrait of Mrs. Frances Abington as the Comic Muse. One day he—who had written with appreciation the lines "to a certain cantatrice"—spoke of the reception Jenny Lind had had on landing at New York:

"About five thousand were seen making for the wharf. It was one of the funny sights of America. . . I do not think, if the Queen herself were to come here, any people would go now."

"Why is that?"

"Well, America is not so young—and, since she has had wars, internal throes of her own, this curiosity has lessened."

One day he was speaking of *Romola*:

"The book is like mosaic, each bit good; but I want a thread; something which carries one on in a novel; and *Romola*—I do not see much in her yet; she is statuesque; her author always poses her before the reader is allowed to see her, as a photographer does. 'Your chin a little higher, please.' . . Ah! when the Greeks treated of tragedy, how differently it was done. They did it in a lofty way, so that there seemed to be fulfilment in defeat."

Another day:

"The wild, roving life of a soldier, not knowing whether you may die to-morrow, or what may happen—the camaraderie, being thrown together in that way and under those conditions, is fascinating. I do not think it has ever been expressed in Literature, though the ancients understood it. . . There come epochs in our lives when the breaking up, the tearing oneself away from old scenes is of incalculable benefit; and one finds upon looking back that the years which were spent in roving were the best, the most important of our life."

America, which provided Mrs. Gilchrist with the most stimulating and most responsive of all her friends—and her life, like Walt Whitman's own, like all lives broad and deep, was rich in friendship—America likewise stimulated her to the very happiest of her literary utterances. Obviously "A Confession of Faith"—the last of the three essays given in this volume—goes much further than the "Three Glimpses of a New England Village"; yet it is this last-named paper,

written at Northampton in New England in 1878, and published in *Blackwood* as long afterwards as 1884, that of all her not too numerous writings belongs the most to literature—is done with the most of seemingly unstudied charm. Other things evidence plainly enough the presence of that atmosphere of “high thinking” in which it is the privilege of a mind like hers to habitually dwell; but of the possession of the literary artist’s most necessary faculties—a vivid yet controlled imagination, the power of inventing a picturesque employment for commonplace facts—“Three Glimpses of a New England Village” is the thing of hers which gives, I think, the pleasantest and the most unquestioned proof. Whatever may be the book’s deficiencies it is, upon the whole, a worthy, as it is certainly a most painstaking, record of an interesting life and of a selected character.

FREDERICK WEDMORE.

TWO BOOKS ON THE EIGHTEENTH CENTURY.

Eighteenth-Century Waifs. By John Ashton. (Hurst & Blackett.)

Some Verdicts of History reviewed. By William Stebbing. (John Murray.)

THE discoveries of Mr. Ashton among the forgotten tracts or the neglected newspapers of bygone generations have so often gratified a jaded generation of readers as to intensify the feeling of disappointment with which his admirers will conclude the perusal of his latest volume. Hitherto it has been his aim to illustrate the customs or the fashions of our ancestors by grouping together in one connected narrative the thousand and one little incidents which his persistent researches have brought to light. If the first book by which his name became generally known—his picture of *Social Life in the Reign of Queen Anne*—still remains his highest achievement in literature, its successors have always brought home to the reader the details of the past life of English men and women at some stage of our national progress. His present volume, not inaptly styled a collection of *Eighteenth-Century Waifs*, has also been the result of patient reading among the treasures of the British Museum. It is the fruit, carefully chosen and gathered, of its special collection of “Musgrave Tracts”; and within the covers of this modest compilation of some 350 pages is garnered together the products of some 1,760 separate tracts and of at least 200 works of reference or newspapers which have been searched for additional incidents. The industry of Mr. Ashton is always worthy of praise; but in this case we cannot resist the conclusion that he has toiled patiently without reaping the rich harvest which has usually rewarded his labours.

Its first essay, “A Forgotten Fanatic,” describes the proceedings among the simple islanders of St. Kilda of a man, naturally stronger in body and shrewder in mind than his fellows, who claimed to have conversed with St. John the Baptist, and to have been entrusted with a mission, which was to provide spiritual welfare for his neighbours, and to afford bodily support for himself. The narrative shows the credulity of the poor rustics, “placed far amid the melancholy main,” and the rude cunning of the religious impostor; but neither the deception nor the

simplicity exceeds our expectations, and the tale adds little to our previous knowledge of the times. From this remote division of her majesty’s dominions the reader is restored to London society, in Dean Swift’s poem on the life of a fashionable lady; and Mr. Ashton pleads in justification for reprinting a piece by so well known a writer that “it is absolutely lost in the dean’s voluminous works.” Much more worthy of revival from death are the poetic tale of “A Trip to Richmond” and the prose description of “A Holy Voyage to Ramsgate” a century ago. The honest cit’s account of his excursion “for the sake of my health and in hopes of diversion” supplies a genuine picture of the leisurely trips taken in 1787 by those in cities pent, when journeys to the seaside were the luxuries of a few, and bank holidays had not entered even into the dreams of the many. The “holy voyage” is the production of a dissenting minister living in Hertfordshire, a landsman seared by the dangers of the passage in the “hoy,” but shrewd enough to note and to appreciate the pleasures of a week at the seaside. Several of Mr. Ashton’s essays are devoted to the worthies or unworthies of the century. The memoir of George Barrington, the most notorious pickpocket of his era, sets out his career in fitting fulness; but some additional touches might have been obtained from the sprightly reminiscences of Gunning, and no notice of this clever scoundrel can be pronounced complete which does not make mention of his lines, written after his transportation to Australia, of the “true patriots” like himself “who left their country for their country’s good.” Jonas Hanway is a worthy, if anyone ever merited such a designation, of the last century; and Mr. Ashton does not err in stating that his “biography is not half well enough known”; but his name is immortalised in Boswell’s pages, and in any sketch of his career the epigrams of the mighty doctor on the books of poor Jonas should not have been omitted. Into the gay life which the belles and beaux of a hundred years ago passed at Bath or at Westminster the rollicking adventurers from Ireland found ready admission; and among the gentry who came from the Liffey to the Thames or the Avon not one is better known than “fighting Fitzgerald,” with whose pranks and crimes forty pages of print are occupied by Mr. Ashton. Another of his essays, “The True Story of Eugene Aram,” tells over again what has often appeared in print; but the narrative of the disinterment of “Milton’s bones” contains a useful warning against those who wantonly desecrate the relics of the mighty dead, be their remains the limbs of a poet in an English church or the ashes of a brave warrior dragged from a hillside in Cornwall or in Wiltshire. Two more of Mr. Ashton’s essays may be mentioned. That on “Eighteenth-Century Amazons” seems to have been penned in ignorance of the appearance some half-dozen years since of two volumes on the same subject, and the notices of “Quacks of the Century” merely repeat over again similar anecdotes to those preserved in Mr. Cordy Jeaffreson’s amusing volumes on doctors. It must be acknowledged, though with regret the words are written, that the *Eighteenth-Century Waifs* will not enhance their chronicler’s reputation.

The materials of most of Mr. Stebbing’s essays have been found within the compass of the same century or in the lives of the poets and politicians whose characters came within the range of its philosophy. If Cowley was in point of chronology an inhabitant of a previous age, his writings were not considered beyond the ken, limited though it was, of poetic students under the Georges. When Johnson consented to supply the booksellers of his day with reviews of the bards whose works they proposed to reprint it was with Cowley that his Lives commenced. The first Lord Shaftesbury lived and died before the Revolution, but his intrigues for place have marked him out as a fit companion for the courtiers who schemed for power under the Georges. With critical analyses of the careers of such men as Cowley and Lord Shaftesbury the pages of *Some Verdicts of History reviewed* are occupied. Mr. Stebbing does not seek to unearth from the dust of a library the diary of a London cit spending a day in the country, or the chronicle from the office-stool to the scaffold of the crimes of a London forger. He selects for his themes the lives of a representative poet or politician, and while dissecting their acts and investigating their motives for action gathers around them their contemporaries in literature or in the senate. Most of these essays are old favourites. They were read with interest on their first appearance in periodical literature, and they will be perused with pleasure now that they are exhumed from the volumes of the reviews in which they have hitherto been buried.

Many alterations have been made in these articles since they were first published, and a few additional changes would have obviated some adverse criticism on their republication. The sentences which dealt with the merits or the faults of the books on which these essays were based have for the most part been eliminated, but some additional touches might have been inserted from writers who have since trodden in Mr. Stebbing’s footsteps. Seeing that Mr. W. D. Christie published in 1871 an exhaustive biography, in two volumes, of Lord Shaftesbury, the reference by Mr. Stebbing to the preliminary collections of Mr. Christie, which were issued to the world in 1859, will give the reader a shock of surprise. After the diligent examination of Bolingbroke’s last biographer among the records of Christ Church, the statement that St. John “continued his education at Christ Church under the rule of Dean Aldrich” might well have been omitted.

But with every deduction for such minute drawbacks abundant food for the enjoyment of every taste is contained in Mr. Stebbing’s volume of essays. The fierce passion of Cobbett, with whom the friend of one day was the enemy of the next, to whom every politician in turn, Cochrane alone excepted, became the subject of the bitterest invective, can be contrasted with the calm reserve of Franklin, who could wait in patience for years before repaying the diatribes of Wedderburn, and until the day of reckoning arrived could put away the suit of clothes which he wore when the insults were heaped upon him. Cowley and Prior were both poets, though of very different schools, and both had served, not without distinction, in the realms of diplomacy. A change of

dynasty brought misfortune to each. To Cowley it seemed as if the restoration of the Stuarts would bring accession of fortune to his lot; but the coveted Mastership of the Savoy never became his, and the poet's life ebbed away in disappointment in the seclusion of Chertsey. With the death of the last of the Stuarts who ruled over the English people the hopes of Prior for a high political post waned for ever. A fair share of material prosperity he did enjoy in his pleasant retreat in Essex, but leisured days only afforded more time for brooding over the disappointments of the past. St. John and Pulteney, whom Mr. Stebbing styles his "two leaders of society and of opposition," were united for the attainment of a common end; but their characters stood wide apart, and their lives were not linked together in the bonds of united friendship. In the memoir of Pulteney his dependence on others for the facts and figures which formed the staple of his speeches is, perhaps, hardly brought out with sufficient force. Walpole was not indebted to any other mind for his financial skill; but when Merrill died in 1735 Pulteney broke out into

"I have lost the truest friend, I may almost say servant, that ever man had in Mr. Merrill. He understood the revenues as well, perhaps better, than any man in it; and it is utterly impossible for me to go through the drudgery by myself which I used to do easily with his assistance, and herein it is that opposition galls the most."

The concluding division of Mr. Stebbing's volume is a description of Puritan and Cavalier England as transplanted across the Atlantic into New England and Virginia. The names and connexions of the first settlers of these states have not been sufficiently brought home to Englishmen. The fullest information about their origin has been collected by such enthusiastic explorers into the past as Mr. Savage; but the salient points are hidden from popular view by a crowd of minute names and dates. These two articles may possibly lead to a better acquaintance among the general public with the homes of the pioneers in America.

W. P. COURTNEY.

The Christian Platonists of Alexandria.
Bampton Lectures, 1886. By C. Bigg.
(Oxford: Clarendon Press.)

DR. BIGG must be congratulated on his choice of a theme for his Bampton Lectures. The Alexandrian Platonists constitute a particular episode in the history of the Christian Church—one so far limited by time and personal environment, as to render its treatment in a course of lectures a fair possibility. Speaking generally, "the Christian Platonists of Alexandria" represent that phase of Church history in which Greek Humanism and Philosophy came into contact with Christian teaching before the latter had become wholly petrified into dogmatic formulae. The result is curiously like what obtains under analogous conditions of geological stratification, when volcanic or alluvial formations, still in a state of partial fusion, have become interpenetrated by veins and fragments of an older stratum. Obviously the fitting treatment of such a subject necessitates a broad comprehensive philosophical standpoint. He who undertakes it should not only leave out of sight those

definitions and terms of orthodoxy which came into being with the Nicene creed, but he should be thoroughly permeated with Greek philosophy, especially that of Plato and his successors. It does not seem to me that Dr. Bigg adequately fulfils these conditions. While not consciously unfair, and certainly well read in ecclesiastical history, he has not assigned its full value to the part played by Greek philosophy in the mental development of Clemens and Origen, and generally in the doctrinal evolution of the Alexandrian Church. He betrays a perpetual anxiety to assess the views and methods of the great catechetical school and its founders by customary standards of Latin or Anglican orthodoxy. The result is especially to be regretted, because although the book is one of considerable merit, it falls short of an adequate treatment of the subject. It would have been well if Dr. Bigg could have combined with his undoubted erudition and his aptitude for critical research something of the ethical breadth and high spiritual insight of Maurice and Kingsley in dealing with the same epoch. His own scholarly idiosyncrasies would have kept him from the discursiveness and occasional perfunctoriness of those eminent thinkers, while his accurate but somewhat arid exposition would have been enlivened and spiritualised by flashes of brilliant remark or profound suggestion which it sorely lacks. As it stands, Dr. Bigg's book cannot be accepted as a satisfactory performance. The history of the Christian Alexandrian school, which Maurice declared was "worthy to be thoroughly restudied," still remains to be written, at least in English, spite the respectable productions of Kingsley and Dr. Bigg.

Likening the union of Christian and heathen learning which marks the Alexandrian catechetical teaching to a marriage, we may say that the most illustrious of its large issue were Clemens and Origen. To the first of these Dr. Bigg devotes two, to the latter three of his eight lectures. Doubtless both possessed many characteristics in common. Together with the stores of Jewish and Christian learning, of which Alexandria was then the common garner, they inherited from unknown predecessors the celebrated *catechesis*, which, in its higher stages, seems to have resembled the Sokratic elenchus, and which was derived through an uninterrupted "philosophical succession" from Plato's great teacher. Dr. Bigg allows the greatness of this Hellenic inheritance, though without perceiving its overpowering influence on an unformed Christian tradition. He says of Clemens:

"Even in that age and place [Why even?] Clement saw and dared to proclaim that the cure of error is not less knowledge but more. Hence he strenuously asserted not only the merits of philosophy in the past, but its continuous necessity in the Church. Not merely does learning grace the preacher . . . but it is essential to conduct. For Christianity is a reasonable service. . . . Thus, however much the field of enquiry is limited by authority, learning (philosophy) is still indispensable as the art of expression, as logic, as ethics, as sociology, as philology. But the Alexandrians went further. They professed and exhibited the most entire loyalty to the creed. But outside the circle of apostolical dogma (*i.e.*, tradition) they held themselves free. They

agreed that Scripture was inspired. But their great Platonic maxim, that nothing is to be believed which is unworthy of God, makes reason the judge of revelation."

This, on the whole, is not an unfair exposition of the teaching of Clemens, but Dr. Bigg might have elucidated his subject more briefly and clearly if he had started with a conspectus of those philosophical doctrines and methods on which the Christianity both of Clemens and Origen was confessedly based. In point of fact, both of these great thinkers were Platonico-Christian-Eclectics, if such a term may be allowed. Clemens himself calls philosophy "the Eclectic Whole" or "Summa"; and his chief work, "*Stromata*" (patchwork), is an interesting, if occasionally bewildering, exemplification of his eclectic method; while Origen's devotion to Hellenic philosophy is still more fearless and emphatic. Of both it seems difficult to say whether their philosophy or their Christianity contributed the greater quota to the final shaping of their conclusions; at any rate, most of the Christian doctrines then received undergo some kind of philosophical metamorphosis in passing through their intellectual crucible. When we remember that their mode of thought was the Platonism of the New Academy, that they clung with tenacity to the more characteristic doctrines of the Platonic Sokrates, *e.g.*, pre-existence, &c., that they distinguished between exoteric and esoteric teaching, that they maintained the identity of knowledge and virtue, that they laid stress on the *logos* of which all men are partakers, we are led to perceive that such Christian tenets as they maintained must have been interpreted in a very different manner from that which subsequently became common in the Church. Nay more, there is ample cause for suspecting that the *Regula Fidei*, or apostolical tradition on which they insisted, was merely the outer court of exoteric learning which was transcended and left behind when the initiated—the true Gnostics—were admitted to the holy of holies of esoteric knowledge.

Dr. Bigg's scant appreciation of the philosophical side of the Alexandrian teachers is especially marked when he comes to deal with Origen. It is true he acknowledges his high estimate of Hellenic philosophy and its influence in modifying inconvenient phases of Christian tradition, but he nevertheless speaks of the great Father and expounds his views from the standpoint of a theology which did not come into being till long after his death. No characteristic of Origen's teaching is more marked or more commendable than its cautious mistrust of dogma. In this respect he was a true disciple of the Platonic Sokrates. Not only did he adopt the questioning methods of the Platonic schools, but even the terminology by which they avoided definite pronouncements on indemonstrable subjects. His frequent caution: "*Nunc autem disputandi specie, magis quam definiendi prout possumus, exercemur*," is only a rendering of the maxim of skeptical enquiry which was common to the followers of the New Academy, and which Sextos Emperikos perpetually sets forth as a prime condition of all his ratiocination. This phase of Origen's teaching seems especially to have struck the more eminent of his disciples—not that it was unshared by the other teachers of the catechetical school, for it formed in reality

one main feature of their method, but that it seemed more remarkable when found in combination with Origen's immense erudition and intellectual power. He extended it even to Biblical interpretation; and the remarks of his disciple Pamphilus on this subject are so interesting and so well adapted to meet the exegetical dogmatism of our own time that I must find room for a short quotation:

"... quae (Scripturae) cum exponit (Origen), frequenter addere solet et profiteri se non haec quasi definitiva pronunciare sententia, nec statuto dogmate terminare sed inquirere pro viribus, et sensum discutere Scripturarum, nec tamen profiteri quod integre perfecteque comprehenderit."

It is easy to perceive how much this mode of Scriptural interpretation—combined with an allegorism practically unlimited—must have contributed to freedom of thought. Dr. Bigg is never tired of informing us that Origen's freedom was always carefully bounded by the limits of creed and canon, but unprejudiced readers of his works will interpret them very differently. It was no recognition of the limitations of Christian belief that prompted the bold avowal (recorded by Gregory Thaumaturgus) that philosophy was essential to piety as constituting its basis; while his opinions on the freedom of the soul can only have come from one who regarded his own speculative energy as virtually unimpeded, except by self-imposed laws of reason.

I have dwelt on the freer aspects of the Alexandrian teaching, not only because they are treated slightly by Dr. Bigg, but also because they are of especial use to us in the present day. In his treatment of this part of his subject—the general aspects and lessons of that teaching—Dr. Bigg must however be credited with some just and pertinent remarks; e.g. (p. 283):

"They [the Alexandrines] endeavoured to show that Christianity is not a doctrine but a life, not a law but a spirit. The Christian must be holy yet free, obedient yet intelligent, able to judge and act for himself, a true son of God, needing no earthly director, because guided by his Father's eye. . . . They struck the golden mean between anarchy and despotism—a lesson which after times discarded, which even at this day is not sufficiently apprehended."

The outcome of these observations, together with a few incidental remarks elsewhere, is that our English theology would be benefited by a large leavening of the method and teaching of the Alexandrian Platonists. No competent judge would venture to question the truth of this conclusion. I cannot, however, discover that Dr. Bigg started on his enterprise with any view of recognising, still less of enforcing, such a lesson. Indeed, his casual admissions on the subject bear the semblance of having been extorted from him in spite of his own prepossessions and extreme Anglican caution. They no more characterise his habitual frame of mind than the sparks of the heated and hammered iron denote its normal condition. Among these accidental utterances the following generous remarks claim a high place:

"Theology is the only ungrateful science. She crushes her builders with the very stones they helped to pile. Among the greatest of these builders were Clement and Origen. We

must ask what they found to build with. We must throw ourselves back into the days when tradition was in the making, and beliefs which afterwards seemed eternal truths had as yet occurred to no man" (p. 280).

This is indisputably true. The pity of it is that it seems an accidental afterthought rather than a fundamental maxim which should have governed Dr. Bigg's whole exposition. The passage just quoted has another point of interest. It contains Dr. Bigg's severest censure on the ill-treatment which the great Origen has experienced by the Church. As such it seems to me wholly inadequate to the occasion. That the question of his salvability should ever have been mooted is a sufficing proof how completely and fatally the theory of salvation had been perverted by ecclesiasticism. On this point the clear ethical insight of Bayle is worth a million quibbles of the professed theologian, or even such half-hearted apologies as those of Dr. Bigg:

"... Peu de personnes dans la communion de Rome osent douter de sa damnation éternelle. Or combien y a-t-il de docteurs voluptueux et mondains paresseux et pleins de vices, et en même temps très-orthodoxes, qui reçoivent tous les jours mille et mille bénédictions pour leur fermeté inébranlable dans la vraie foi? Tant les jugemens de Dieu sont impénétrables!"

To sum up, Dr. Bigg has produced a learned, painstaking, and useful, but not a great, work, nor at all worthy of its well-chosen theme. He has once more presented the chief tenets of Clemens and Origen in the dry inventorial style of the ordinary ecclesiastical historian, without any attempt to gain a higher standpoint, and thereby a wider outlook. The Christian Eclectics of Alexandria in the second century he has considered almost exclusively from the point of view of Anglican orthodoxy in the present day, with inevitable damage to their width of culture and humanising spirit. He would have imparted a fresher interest to his subject, and conferred a greater service on current religious and general culture, had he considered how far some stages of the Alexandrian catechesis might be adapted to the needs of higher education among ourselves. The method pursued by Origen was infinitely better fitted for stimulating young minds to independent thought and research than that pursued in the lecture-rooms of our own universities. The Alexandrian teacher carried onward the noble ideal of education which had been traditional in Greece, viz., that it consisted less in storing than in shaping and invigorating the intellect. Hence he was satisfied with no standard of attainment which would not bear the test of a rigid self-questioning somewhat akin to the Sokratic elenchus, whereas our average teachers are content with forcing out and dried dogmas down their pupils' throats, leaving the after processes of digestion and assimilation to happen as they may. Or, if this aspect of the subject was not wholly in harmony with the testamentary intentions of the Rev. John Bampton, Dr. Bigg might well have considered how far the Eclectic breadth of the Alexandrians, both in philosophy and Scriptural exegesis, were qualities urgently needed in our own Church and time. I fear, however, his sympathy with philosophy was too weak, and his intellectual *ethos* too warped

by theological prepossession to have suggested what would in either case have been a larger and fresher view of his interesting subject. His shortcoming in this particular, though always apparent, sometimes obtrudes itself in a striking manner. To take an example, he says:

"The Church of Origen is no more the Church of the Athanasian creed than the parliament of Charles I. is the parliament of Queen Victoria. When does this process of expansion, governed as it is not by Scripture but by philosophy, cease to be wholesome and necessary?"

Surely no historical parallel was ever more grotesquely incongruous. The development from Origen to the mediæval church responsible for the Athanasian creed is as much a "process of expansion" as the degenerative shrinkage of a vital organ to a condition of semi-atrophy, while its governing principle was indubitably not philosophy but ecclesiasticism. One main significance of the Alexandrian Platonists is the proof they afford that humane culture or philosophy is absolutely needed to preserve theology from being corrupted by hierarchical ambition, or petrified into narrow and lifeless dogma. Dr. Bigg's general subordination of philosophical or cultural interests to those of ecclesiasticism attains, however, a curious climax towards the close of his lectures in the following passage:

"Few among us would desire to bar the gates of heaven against the Unitarian Channing, against the Buddhist ascetic, against even the naked savage, who on his sea-swept coral reef, forsaken as he may seem of God and man, is yet just and grateful and kind to wife and child. Yet few would think that for these maimed souls no instruction is needed" (p. 299).

To say nothing of the sectarian self-complacency which the spurious catholicism of this passage ineffectually disguises, or the exquisite taste which couples Channing with a naked savage, it may suffice to remind Dr. Bigg that, in the opinion of most competent judges on both sides of the Atlantic, the soul of Channing, so far from being maimed, was blessed with a more than common affluence of spiritual organs and faculties, and, so far from "needing instruction," was fully competent to impart it even to one who, in the self-appreciative language of Dr. Bigg, bore "the high-sounding title of Bampton Lecturer."

JOHN OWEN.

Persian Portraits. A Sketch of Persian History, Literature, and Politics. By F. F. Arbuthnot. (Quaritch.)

THE purpose of Mr. Arbuthnot's book is clearly set forth in the opening words of his preface. He says:

"For the Oriental scholar, or for persons well versed in Oriental literature, this book has not been written. . . . But there are many people in this country who know little, and care less, about Oriental literature generally, and Persian literature particularly. They have not the time or the inclination to turn their attention to literature of the sort, and so remain in complete ignorance of what is really both useful and interesting."

Mr. Arbuthnot evidently does not refer to the select few who are interested in comparative Theosophy, Folklore, Persian History,

or other special or technical subjects, to whom a literal translation would be as "useful and interesting," as one more adapted to European modes of thought, but to that far wider literary circle which would delight in the "fresh woods and pastures new" of Persian literature were such presented to them in a more familiar form than is seen in literal translation. As yet this field has not been very extensively cultivated, and many will felicitate themselves on the enthusiasm for a somewhat neglected literature which has led to the production of so interesting a publication.

The great difficulty, as Mr. Arbuthnot very justly intimates, lies in the vast difference between Persian and English modes of thought, manner of life, associations, and criteria of literary excellence. Literal translations from the Persian are almost invariably said to be weak and tasteless. But could not the same be said of literal renderings from the Greek or Latin, and more especially of those from the latter? It is not meant that the difficulty of adaptation in the case of Persian is not greater and the possibilities more rare, but it may certainly be asserted that there is far more than might be many be surmised in the literature which only requires skilful adaptation, including, here considerable amplification, there as ample retrenchment, to bring it into closer connexion with what is already familiar to us, and thus to make it "really both useful and interesting."

As a rule Persian scholars are content to give literal renderings of their authors; and Mr. Arbuthnot and others who labour to carry on this work so far as to make it more popular are not only doing important service to the literary world in general, but also to such Persian scholars in particular. The work under notice may be considered most especially adapted to this purpose, since it is not a translation of a single isolated author, but a comprehensive outline of the principal Persian writers and their works, poetry and romance taking, very properly, the foremost place.

In the selections introduced we are presented with some thoroughly successful and interesting attempts to bring out all the real spirit and force of the originals, and to give thought for thought instead of phrase for phrase, or merely dry and uninteresting explanations. As far, indeed, as its compass admits of such function, the work will be found a most useful guide in the choice of subjects for future adaptation.

The whole work is divided into the following sections: Outlines of Persian History; A Sketch of Persian Literature; The Greater Poets; The Lesser Poets; Tales and Stories; Domestic Manners and Customs; Political Conclusions. It is so interesting, and indeed essential, to keep in view something of the political events while we are studying the literary aspects that Mr. Arbuthnot's short historical introduction, with its chronological table of the Dynasties, will no doubt be considered thoroughly worthy of the space devoted to it.

In the Sketch of Persian Literature a considerable quantity of valuable matter will be found in a small compass. The history of the literature is divided in this chapter into

seven periods. In the first, we have the early poets, including Rûdâgî, Firdausî, and 'Umar-i Khaiyâm. In the second, Nizâmî, Anvarî, the famous panegyrist, and Sanâî and Attâr, the two great predecessors of Rûmî in Sûfî poetry. In the third, Sa'dî and the great mystic Rûmî. In the fourth, Hâfiz. In the fifth, Jâmi, the last of the great poets. In the sixth we have none but minor poets, among whom Jâmi's nephew Hâtîfî shines conspicuous. In the seventh and last, Saib is thought most worthy of mention.

In this Sketch, and the succeeding pages, Mr. Arbuthnot treats of no less than ninety-five authors, giving, at greater or less length, particulars of their lives and writings, together with many a word of judicious comment upon the respective merits and peculiarities of the latter. In the chapter on the Greater Poets Hâfiz naturally comes in for one of the longest notices. As a specimen of the author's just appreciation of this poet we quote the following:

"A complete translation of [his works] has not yet been done into English, but it is rumoured that this arduous work is about to be undertaken by that very ardent worker, Mr. John Payne, already renowned by his translations of 'Villon's Works,' of 'The Thousand Nights and One Night,' and of the 'Tales of Boccaccio,' for the Villon Society. Difficult as are the tasks that Mr. Payne has already done, and done so well, the Hâfiz work will be found to be the most difficult of all."

This is true indeed. Hâfiz, the lyrist of lyrists, the mystic of mystics, exceeds perhaps every other poet in the subtlety of his verses. If Sa'dî, as is said, has seventy-two meanings for every expression, Hâfiz surely has seven hundred and twenty. It may be safely said, too, that one who can read a Persian ode generally with a due appreciation of its meaning, and of the logical sequence contained in its separate distichs, is fairly qualified to read any composition in the language, supposing, of course, that in each case the lines are not of the nature of enigmas. Allusion is made to the devotion of Hâfiz to his native city of Shirâz, and his hatred to leaving the place. In connexion with this feeling, the beautiful ode beginning

"Mâ birâftim tu dâni u dil-é gham-khur-i mâ
Bakht-i bad tâ ba-kujâ mîbarad âbîshkhur-i mâ"

will occur to most Persian scholars.

"The 'Diwan' of Hâfiz," says Mr. Arbuthnot, "has been universally assigned the palm of pre-eminence, and those of Jâmi and Sa'dî are held next in estimation."

This judgment is, generally speaking, thoroughly correct, yet for exquisite harmony of language what can excel some of the odes of Sa'dî—notably that one beginning

"Ai sârbân âhista rau kâram-i jânam mîravâd
Vân dil ki bâ khud dâstam bâ dil-sitânam mîravâd."

Then we come to the Lesser Poets—lesser as regards the seven stars of the first magnitude, but many of them great enough in themselves. But little has been done in the way of translation for the Greater Poets, except Firdausî and perhaps Hâfiz; but when we come to the Lesser Poets we have indeed a wide field for the future translator. 'Umar-i Khaiyâm has been fairly worked

out first in Mr. Fitzgerald's poetical paraphrase, and next in Mr. Whinfield's more faithful and literal rendering; but Sanâî, 'Attâr, Khâkânî, Amîr Khusrâu of Dehli, Kâtibî, and many others of note, are still scarcely more than names for the general reader. In the notice of the principal story-books, the account of that marvellous collection of tales, known variously as Kalilah and Dimnah, the Anvarî-i Suhailî, and the 'Iyâr-i Dânish, is especially noteworthy.

Mr. Arbuthnot regrets that some of the works he mentions have not been translated. The difficulty is not perhaps so much one of "Quis leget?" as of the mistrust of publishers. The present reviewer has now on his hands a translation of the whole of the Bahâristân of Jâmi, for which he has in vain awaited a publisher since its completion in 1877.

CHARLES EDWARD WILSON.

NEW NOVELS.

A Dateless Bargain. By C. L. Pirkis. In 3 vols. (Hurst & Blackett.)

The Lady Nancye. By the Author of "Dame Durden." In 3 vols. (Ward & Downey.)

A Martyr to Mammon. By L. Baldwin. In 3 vols. (Sonnenschein.)

Doctor Phillips: a Maida Vale Idyll. By Frank Danby. (Vizetelly.)

In the Rice Fields. By Marchesa Colombi. In 2 vols. (Chapman & Hall.)

The Buchholtzes in Italy. By Julius Stinde. Translated by H. F. Powell. (Bell.)

Mrs. PIRKIS some time ago attained the faculty of turning out very good and workmanlike fiction, and in a *A Dateless Bargain* she has supplied a fresh proof of her skill in this craft. The people who are always wanting better bread than is made of wheat, and expecting Mr. Mudie to furnish them with a new *Pendennis*, or a new *Emma*, or a new *Wandering Willie's Tale*, or all three, every time that his cart comes to their door, may, of course, grumble, for *A Dateless Bargain* is not quite up to the level of these three. But it is what we have called it—good and workmanlike fiction, a great deal better than any one who expects something masterly in fiction to be turned out every week (or for the matter of that every year) has any right to get. The chief tragical attraction of the book is derived from a working-up of the sufficiently actual subject of Irish ruffianism and conspiracy, and out of this a new interest is rather cleverly got by making the victim "Shanghai" himself, and the penitent villain be only half penitent, so that confusion arises quite naturally. Another point in which Mrs. Pirkis has been adroit is in making the ugly and clever sister turn out in reality a failure. The ugly and clever sisters have had it far too much their own way for a long day in novels; and it is time to rehabilitate beauty unadorned with stockings of the blue. Yet, again, the way in which the villainous Capt. Buckingham is provided with a sister who machinates as cleverly and effectually as himself, but less in the grand style and more in accordance with the general nature of women, is also good. We are not so certain about the Irish girl Kathleen or her brother Ned, who, though they do the right Irish

things, do not seem to do them quite in the right Irish way. But that is a matter of opinion. Into one old pitfall, however, Mrs. Pirkis has fallen headlong. Let all lady novelists who have to introduce a hero witching the world with novels, poems, or speeches, or leading articles (but especially leading articles), remember never to give specimens. Your specimen too often bewrayeth himself and his creatress.

The Lady Nancye would have been a much better book if the author could have avoided inserting a singularly foolish preface. By all means, if she likes, let her believe in psychical manifestations (the only one we should care for would be a manifestation of the original Psyche herself), and be more sorry for than angry with "scoffers." This is a free country, and you may believe what you like, and be sorry for whomsoever you don't like. But you may not talk about "truths to which science and philosophy are lending their best energies," for truth does not often go a borrowing or a sorrowing either. Also, it is very awkward when you are defending psychic force to observe that "old superstitions have passed away, and new ones have taken their place." It is surely very odd backing of your psychic friends to call them new superstitions. Least of all should you say, "To the liberal-minded, the unbiassed, and the painstaking, no subject is too trivial for examination, no leaf of nature's primer too alphabetically simple to be ignored" when you happen to mean exactly the contrary of the words italicised. However, *The Lady Nancye* is better than its form of preface. How a gentleman who had been thrown downstairs by his mamma at an early age, and his spine and his feelings thereby hurt, married a pretty foreigner; how a wicked former suitor came between them and caused much misery; how there was a Woman in Black who was uncomfortable, but rather beneficent; and how things happened unpleasantly and came round—all this and more may be read by such as like the kind of thing not without pleasure. We confess for ourselves that when we read books written in "narratives" and "journals," and so forth, we sometimes wish that Mr. Wilkie Collins had never been, just as when we are afflicted with the present tense we also wish that Miss Rhoda Broughton had remained in limbo. But both these wishes are petulant, unjust, and of no long continuance.

There are better occasional things in *A Martyr to Mammon* than in either of the two books which we have just noticed; for instance, a really excellent letter from a humble genius to a successful poet, in which he observes "I've only to think of my Martha and how she served me, and then the verses flows most indignant," with other pleasant jests of the same kind. But the construction and characters of the novel are not quite up to these occasional hits. It may be (there is no claim of other work on the title-page, and we do not seem to be familiar with the author's name) a first book, and in that case there is chace of as well as room for improvement. The central incident of the book, in which a highly respectable man of business simply forces his ward to marry him under joint pressure of force and fraud is so

exceedingly improbable that we can only suppose it to be one of those actual occurrences which deceive unwary novelists. The conduct of the man of business, of the clergyman who marries him, and of Veronica, their victim, is in each case too preposterous for anything but real life.

Some gossip, we believe, has already busied itself about *Doctor Phillips*; and it is quite possible for any critic of some experience, however little he may know about the Jewish colonies of London, to perceive that the actual may have exerted its influence in a yet more reprehensible way here also. We are, in this place, only concerned with the fact that, though a crude and disagreeable book, it is a distinctly powerful one. The author practically shows no characters except fools and villains, which is not quite an exhaustive division of "humans"; and he has not yet attained or developed sufficient power of character-drawing to make his personages wholly real; but both his hero and his heroine are possible persons of considerable merit, in their sketching out. The heroine, Mary Cameron, the less successful, but not the less possible—a Manon Lescaut without amiability, a mistress without passion, a mother without love, fatal to all whom she comes across, capable of suggesting and profiting by actual murder, and yet by no means the mere beautiful fiend of the usual novelist, but only a woman devoid of any moral sentiment, and profoundly attached to her own comfort—has great capabilities, but the author shows her to us too much from the outside. His Jew "scientist" is handled with less timidity, and is more successful, though, even here, the man does not quite live as a man. We give him a certificate of possible existence, but we do not quite see him existing.

Of the two translations which complete our list, the first is very far the best, though it is one of those collections of Italian stories of which the English public has had rather a surfeit of late. The translator, however, has hardly done justice to his original by keeping a kind of clumsy foreign colour, rather French than Italian, about his phrase. As for *The Buchholzes in Italy*, we must say as little about it as possible. German humour (we except Heine always in any such remark as this) is a rather terrible thing, at any time, to those humourists who are not Germans. But out of comic papers we do not know that we ever saw anything so "shtupendous and derriple" as the humour of Julius Stinde in his (we are informed) thirty-seventh edition. The Great American Joke itself is Aristophanic, almost Shaksperian, compared to it.

GEORGE SAINTSBURY.

CURRENT LITERATURE.

Arcady: for Better, for Worse. By Augustus Jessopp. (Fisher Unwin.) All who have read the papers on rural life in East Anglia which the Rev. Dr. Jessopp has been contributing to the *Nineteenth Century* during the past six years will thank him for giving this opportunity of reading them again, and of preserving them in a permanent form, with his own portrait for frontispiece, and another photograph of Loafing Ben—how was he got to sit?—as the representative "swain of Arcady." Some will admire most the cheery humour, the racy

dialect, the shrewd common sense that pervades these characteristic protests against an age blindly devoted to urban life. Others, who know something of the country, will be interested in tracing the broad distinctions that still mark the peasantry of Anglia from their brethren in Wessex or Yorkshire—not to mention Scotland and Ireland. The chapter on "The Arcady of our Grandfathers" is a lesson in modern history—the history of which we all know least—such as none of our novelists (not even Mr. Thomas Hardy or Mr. Richard Jefferies) has been able to teach. Two things in the Preface seem worthy of mention: (1) that Dr. Jessopp believes the tide of migration is flowing back from the towns into Norfolk; and (2) that he looks to the rapidly-growing taste for music among the rustics as a mighty lever to civilise and raise them.

Jottings from Jail: Notes and Papers on Prison Matters. By J. W. Horsley, Late and Last Chaplain of Clerkenwell. (Fisher Unwin.) It can hardly be accident that the same publishers should have issued within a week Dr. Jessopp's *Arcady* and Mr. Horsley's *Jottings from Jail*. In literary merit there can be no comparison between the two books; but we are paying the lesser author no undeserved compliment when we say that his matter is equally worthy of consideration. As disease to health, as the lessons of the madhouse to comparative psychologists, so the facts of prison life, however sad to read about, supply material that cannot be neglected by the social reformer and the philanthropist. And Mr. Horsley, despite a mode of presentment as unattractive as that of Dr. Jessopp is winning, succeeds in holding our attention by the manifest earnestness with which he keeps before him two objects—prevention and reformation. For ourselves, we do not know that we have come across such an instructive study in the pathology of London life since the time when, years ago, we looked into the painful pages of Mayhew.

Our National Institutions: a Short Sketch for Schools. By Anna Buckland. (Macmillan.) This little book contains only 111 small pages; but within this narrow compass the author has succeeded in giving an admirably lucid and interesting outline of the legislative and administrative system of England as it now exists, together with some notions of the course of historical development of which our present institutions are the result. The only omission which strikes us as being important (considering the elementary character of the work) is the absence of any account of the nature of the connexion between the three divisions of the United Kingdom. This defect is the more noticeable, as the relation of India and the Colonies to the Home Government is clearly and correctly, though of course very briefly, explained. The book, however, supplies a distinct want, and we should be glad to hear of its being extensively adopted in schools. We have observed only two or three slight inaccuracies. In what is said about the coroner's inquest, it seems to be implied that the verdict on a suicide of unsound mind is one of *felo-de-se*; the derivation of "Budget" is incorrectly given; and Bernard de Mandeville (who, by the way, need not have been referred to at all) is miscalled "Bertram."

Mr. Gladstone: a Study. By Louis J. Jennings. (Blackwood.) *Lord Randolph Churchill: a Study of English Democracy.* By John Beattie Crozier. (Sonnenschein.) The points of resemblance and the points of difference in these two "studies" afford curious matter for speculation. Both authors are already known in the field of political writing. But Mr. Jennings, on the present occasion, has not attempted to do more than compile a party

pamphlet on a large scale, in which all the extracts from speeches and writings are carefully selected so as to tell on one side, while the whole is animated with such personal bias that it is impossible to discuss the book further in these pages. The one interesting literary question that might be raised—whether Mr. Gladstone was really the author of the articles quoted from the *Quarterly Review*—seems destined to receive no immediate solution. Mr. Crozier, on the other hand, has taken advantage of an individual reputation in order to deliver himself of a general warning to the English democracy. Though his mode of treatment may occasionally raise a smile, it is impossible to doubt the sincerity of his convictions, when he elaborately distinguishes between the orator and the “third-rate Coger,” the statesman and the demagogue. But it is somewhat hard upon Lord Randolph that he should be tried by the standard of Edmund Burke. Our own particular grievance against Mr. Crozier is that he indulges in sentences of such portentous complexity and length, frequently occupying nearly the whole of a page without a single full stop.

Ireland since the Union: Sketches of Irish History from 1798 to 1886. By Justin Huntly McCarthy. (Chatto & Windus.) *How the Union was carried.* By J. G. Swift MacNeill. (Kegan, Paul, Trench, & Co.) Here we have two more partisan pamphlets “writ large,” which may be noticed together in these columns as a sign of the times. The authors are both among the younger recruits of the Irish brigade in Parliament. One is the son of the Mr. Justin McCarthy whom all know; the other is remembered with general goodwill by Oxford men of some eighteen years ago. One dedicates his book to Mr. Gladstone; the other, we believe, obtained approval from the same quarter while his sheets were yet in proof. Both books show, not only that Irish patriots of the present can use their pens as did their fathers and grandfathers, but also that they have no difficulty in finding an English audience. For each, we observe, has already published two previous volumes on very similar subjects. Mr. McCarthy affords a good example of the influence that Macaulay still exercises upon the style of our journalists. As Macaulay himself said of Pope, the trick, when once taught, is easy to follow, though it is not given to the disciples to conjure with the wand of the magician. Examples need not be quoted; but we may remark that it would require a dictionary of Irish biography to fill up all the personal allusions. Mr. MacNeill makes no effort at fine writing, nor does he even tell a continuous story. He is content to string together a series of passages from published authorities showing the means by which the Act of Union was carried through the Irish Parliament. It appears that most of the personages concerned deliberately destroyed their papers relating to the matter. It is to be hoped that the future historian will be able to discover the actual truth from the public records, which must surely be still in existence, if not yet open to research.

History of the Irish People. Vol. ii. The period from 1829 to the Land Act of 1881. By W. A. O'Connor. (John Heywood.) If Prof. Dicey's masterly treatise still “holds the field” in the literature of Home Rule, it must be allowed that the other side have the advantage in point of numbers. This second volume of Mr. O'Connor's history is scarcely likely to attain so wide a popularity as its predecessor. In the first place, it is in no sense a “history of the people,” but a chronicle of political events. And in the second place, those political events are fairly well known to the reading public, and have lately been described *ad nauseam*. But we must do Mr. O'Connor the

justice of saying that all he writes is worth attention, if only for the sincerity of his convictions and the vigour of his style. To the end of the book is appended a short chapter on the Massacre of 1641, in reply to Miss Hickson; and the greater part of the preface consists of an oracular deliverance, apparently in favour of Home Rule, by that veteran publicist and friend of the author, Mr. F. W. Newman.

Terre d'Irlande. Par George Moore. Traduit de l'Anglais par M. F. Rabbe. (Paris: Charpentier.) When the author of *A Mummer's Wife* announced his intention of publishing for the future in French, we understood that he referred to fiction. But *Terre d'Irlande* is not a novel, though the treatment is frankly realistic, and it contains not a few passages which we hope are drawn from imagination. It is, in short, a series of sketches of social and political life in Ireland at the present day, spiced to suit a Parisian palate. So far as a stranger to both Ireland and France may judge, the point of view seems as superficial as the style is *gaulois*. On both accounts we should not be disposed to anticipate for it a very favourable reception, if it is destined to be re-translated into English.

The Unit of Imperial Federation: a Solution of the Problem. By H. Mortimer-Franklyn. (Sonnenschein.) Most of us read at the time the letter of the Prince of Wales to the Lord Mayor in September last proposing the creation of “An Institute which should represent the Arts, Manufactures, and Commerce of the Queen's Colonial and Indian Empire” as a fitting monument to commemorate the Jubilee of Her Majesty's reign. It is not very venturesome to assert that few saw in the simple and well-chosen words in which the prince made the suggestion anything (apart from the sentiment) but a plan for affording to the mercantile class, and to the student, information first-hand about the products and capabilities, and about the history, government, and laws of India and the other dependencies. It has been left, however, to Mr. Mortimer-Franklyn to discover a subtler meaning in the suggestion. In the simple scheme of a museum and commercial institute he would have us find a scheme for political union of one-fifth of the habitable world; and the *Unit of Imperial Federation* is a commentary on this interpretation. To our minds the interpretation is as fallacious as the commentary is wandering and illogical. In attempting to graft a Supreme Federal Council on the Imperial Institute, Mr. Mortimer-Franklyn has attempted to erect an Areopagus on the foundations of a warehouse; and he has done what favourable intentions, combined with doubtful English, fulsome hyperbole, and sentimental twaddle, can do to detract from the merits of both. We share in the current interest on the question of Imperial Federation; and, like most of the public at the present time, look with pleasure on any work that can throw light on that intricate subject. This led us to take up the work before us; but we have laid it down feeling that never in our search for the solution of a great question have we spent time to less profit. Soirskome has been the task of wading through these nine chapters of illogical rhapsody, unredeemed by one single practical suggestion, that it is with feelings akin to relief that we pass to the appendices, to the calm business-like memoranda of Admiral Tryon on Australian defence which have already been so often given to the public. That federation will come we firmly believe; but we should be the last to assert, as does Mr. Mortimer-Franklyn, that the difficulties in its way are to be overcome by the Imperial Institute; or that the Imperial Institute “enables Federation to

take place without absorption” (p. 41); or, still less, that “it is the future stage on which Colonial statesmen will play their part in the affairs of the Empire, and where they will unfold the largest designs of state-policy” (p. 77). Friends of peace and federation though we be, we are not enamoured of the picture Mr. Mortimer-Franklyn raises (on p. 91) of “the Senatorial Committee transacting the business of the nation” among the cranks and wheels of the latest electrical or gold-crushing machine. In our scepticism on the world-influencing future in store for the Imperial Institute we have the consolation of not standing alone. Mr. Mortimer-Franklyn admits that the Prince of Wales, the originator of the scheme, is probably ignorant of “unbounded possibilities which are latent in this modest proposal,” and that until the advent of his “solution of the problem” the colonists “had no idea of the important part this Institute is destined to play in the whole range of their future economy.” Were we as careless as Mr. Mortimer-Franklyn of steering clear of extreme optimism, and as fearless in indulging in dogmatism on controversial points, we should be inclined to consider the Colonial Conference summoned by the colonial secretary to meet in London in April as pregnant with more benefits for federation than a dozen Imperial Institutes.

Wars of Queen Victoria's Reign. By the Hon. Mrs. Armytage. (Sampson Low.) The tide of Jubilee literature has already begun to flow, and this military-looking volume is by no means the only literary attempt already made to commemorate the fiftieth year of her Majesty's accession. This is a brief, but somewhat desultory, narrative of the wars in which Englishmen have been engaged since that event. The book is not particularly well written; but what the author lacks in method and literary finish she makes up by genuine dash and military enthusiasm.

The Crown Prince of Germany. A Diary. (Sampson Low.) The deliberate presentation of an important history in the form of a diary must, for obvious reasons, be a doubtful experiment, and this work is not an exception to this rule. It is happier in its subject than in its method. To write a history of Prussia during the last half-century wholly devoid of interest would be impossible, and this anonymous book does contain not a few passages of extreme interest; but we are bound to add that it is disfigured by a tasteless and extravagant obsequiousness to, and adulation of, royal personages which would have gone far in the lifetime of Thackeray to qualify its author for admission into his well-known *Book of Snobs*.

NOTES AND NEWS.

MR. HERBERT SPENCER, who has been passing the winter at Brighton, though not strong enough to attempt continuous literary work, is occupying himself with writing down his reminiscences of his own early days, which may possibly grow to the dimensions of an autobiography—or, at least, an autobiographical fragment.

THE first volume to be published of the “New History of English Literature,” announced by Messrs. Macmillan, will be the second in chronological order—*Elizabethan Literature*, by Mr. George Saintsbury.

MR. LANG's reprint of Adlington's translation of Apuleius's *Cupid and Psyche*, already announced in the ACADEMY, will form the first volume of a series to be entitled “Bibliothèque de Carabas.” It will have illustrations by Mr. W. B. Richmond and Mr. Vereker Hamilton, a design for the cover by Mr. Jaccomb Hood, and, in accordance with its

Elizabethan character, introductory verses by Miss May Kendall, Mr. J. W. Mackail, Mr. F. Locker-Lampson, Mr. W. H. Pollock, and the editor.

MR. GRANT ALLEN has undertaken to write a novel for serial publication in the *People*.

THE Hibbert Lectures will be delivered this year, as usual, at the end of April and during May both in London and Oxford. The lecturer will be Prof. Sayce, and the subject "The Religion of Assyria and Babylonia." The Hibbert trustees have also in the press a volume by one of their scholars, Mr. H. W. Wallis of Caius College, Cambridge, entitled *The Cosmology of the Rig Veda: a Study in Indian Logic*.

THE papers which Mr. Holman Hunt contributed to the *Contemporary Review* last year will shortly be published in a volume by Messrs. Macmillan, illustrated with reproductions from some of Mr. Holman Hunt's drawings and paintings.

MESSRS. KEGAN PAUL, TRENCH & Co. will publish in April a new book on Ireland, by Mr. Barry O'Brien, entitled *Irish Wrongs and English Remedies*. It will deal with the Irish question in all its phases; and an important feature in it will be a list of Irish historical books and a chronology of Ireland since the union.

THE *Dictionary of Religion: an Encyclopaedia of Christian and other Religious Doctrines, Denominations, Sects, Heresies, Ecclesiastical Terms, History, Biography, &c.*, by the Rev. William Benham, will be published by Messrs. Cassell & Co. next week.

THE series of papers by Mr. Laurence Oliphant, called "Moss from a Rolling Stone," which have lately been appearing in *Blackwood's*, will shortly be published by Messrs. Blackwood under the new title of *Episodes in a Life of Adventure*.

MESSRS. BLACKWOOD also announce *The Feeling for Nature in Scottish Poetry*, by Prof. John Veitch, of Glasgow, the author of *History and Poetry of the Scottish Border*. It will be in two volumes.

MESSRS. JAMES NISBET & Co. will shortly publish a volume of sermons by the late Principal Tulloch, entitled *Sundays at Balmoral*. The Queen has accepted the dedication of the volume.

MESSRS. SAMPSON LOW's announcements include *The Campaign of the Cataracts*, by Sir W. F. Butler, illustrated by his wife (Miss Thompson); *Austral-Africa: Losing it or Keeping it*, by Mr. John Mackenzie, deputy-commissioner of Bechuanaland; *The Corsairs of France*, by Capt. C. B. Norman; and a cheap edition of Mr. Joseph Thomson's *Through Masai Land*.

MESSRS. MACMILLAN will be publishers in this country of the *Life of Emerson* written by his literary executor, Mr. J. S. Cabot. It will be in two volumes.

MESSRS. F. V. WHITE & Co., will publish during April the following works:—*A Heart on Fire*, in three volumes, by Mrs. Houstoun; a novel in one volume by a new author entitled *Man Overboard*; also *That Imp!* a story by John Strange Winter; and a three volume novel by Jean Middlemass, entitled *Nelly Jocelyn, Widow*.

MR. T. FISHER UNWIN will publish immediately the third volume of the Rev. Dr. Samuel Cox's *Expositions*. Dr. Cox will be remembered as the late editor of *The Expositor*.

MR. NUTT will publish immediately after Easter *A Trilogy of the Life to Come, and Other Poems*, by Mr. Robert Brown, junr.

MR. NUTT will also publish, immediately, a *German Accidence and Minor Syntax*, abridged from his School German Grammar by Mr. H. W. Eve, Head Master of University College School; and a new edition of Otto's *German Conversation Grammar*, with complete English-German and German-English vocabularies, by P. E. C. Barbier, Lecturer in the University of South Wales.

Yesterdays and To-day, a volume of poems by Mr. George Cotterill, will shortly be published by Messrs. Ward & Downey. Some of the poems relate to matters of recent and contemporary history.

A Crystal Age is the title of an anonymous novel to be published shortly by Mr. T. Fisher Unwin. The construction reverses a favourite notion of writers who have projected their minds into the future, only to imagine a social state more complex than our own.

A SECOND edition of Mr. Roger Rees's *Diversions of a Book-worm* is announced as in the press by Mr. Elliot Stock. A new preface and a full index will be added.

IN the forthcoming number of the *Scottish Review* there will appear articles on Thomas of Erceildoune, recent archaeology in Euboea, the subjects of the Byzantine empire, and the apocryphal character of the Moabite stone. The last is written by the Rev. A. Löwy, secretary to the Anglo-Jewish Association.

WE are asked to state that Mr. Sydney H. Little has been obliged to give up his appointment as assistant editor of the *Tablet* owing to bad health.

ORIGINAL VERSE.

SPRING'S ADVENT.

THE Spirit of Spring is in the air;
The daffodils are dancing free
To the wind's minstrelsy,
And everywhere
A green rebirth involves each branchlet bare.
Already from the elm-tree boughs
The jubilant thrush doth cry aloud;
From fallow fields new ploughed
The plovers rouse;
In hollow boles no more the squirrels drowse.
The blackbird calls his thrilling note;
And by each field, and copse, and glade
The leverets race, the rabbits raid;
Where gorse-blossoms float
The yellow-yite pipes o'er and o'er by rote.
In the blue arch of sky, cloud-swept,
The unseen larks are singing:
The green grass is springing;
While nature slept,
Leaf-crown'd bird-haunted Spring hath hither leapt.
O joy of winds, and birds, and flowers,
Of growing grass, of budding leaves,
Of green and sappy sheaves,
Of rustling showers,
Sunshine, and plenitude of marvellous hours!
Thrilled Earth beholds her golden prime
Returned again; her heart beats swift,
Yea, as the spring winds lift
Their songs sublime,
She sees, afar, the fleeting Shadow of Time.

WILLIAM SHARP.

OBITUARY.

THE REV. ARCHER GURNEY.

THE death of the Rev. Archer Thompson Gurney—his second name was usually dropped by him—will come home to many men like the loss of an old friend. There was an attraction about his writings, a wideness of sympathy in his opinions, which drew to him the minds of his contemporaries. Richard Gurney, his father—an author like the son, but a man of wasted

life—died at Bonn in Germany in 1843. Archer was born at Tregony in Cornwall, the home of his father (then a Vice Warden of the Stan-naries) in July, 1820. He was called to the bar at the Middle Temple on July 8, 1846, but soon abandoned law for the Church, and was ordained by the Bishop of Exeter to a curacy in that city in 1849. After holding several curacies in his native country he settled down at Paris as the minister of the English church in the Cour des Coches, near the Madeleine, and remained there from 1858 to 1870. In the latter year he returned to England, and after various wanderings took up his abode at 7 Keble Terrace, Oxford.

Most of Archer Gurney's writings were poems or sermons. His first essay in literature was a translation of the second part of "Faust" in 1842; and after this prentice attempt he burst out with a "dramatic poem in five acts" on Charles I., which went through three editions. Poem followed on poem, tragedy succeeded tragedy, and songs of early summer gave way to songs of latter periods; and all of them were received with a fair share of popular applause. In religion his views, constantly put forward in pamphlet or by letters in the press, inclined to Tractarianism. But his sympathies were not confined to a single channel; and as he dared to think for himself, he did not shrink from expressing, both in conversation and in print, his opinions—it might be in favour of marriage with a deceased wife's sister—although they disturbed the equanimity of the majority of his friends. In action he was no less brave; and while Paris was under the rule of the Commune he stuck to his post to the last, and then escaped at the peril of his life. With foreign life he was widely familiar. He wrote in the *Fortnightly Review* on France as it was in 1865, for twelve years he was the Paris correspondent of the *John Bull*, and in the pages of *Macmillan's Magazine* he discoursed, in 1866, on Parisian manners and Viennese reminiscences. On the dawn of George Eliot's writings in *Blackwood's* he recognised the first appearance of a great genius in fiction; and he wrote her, on Mr. Gilfil's Love Story (1857), a letter which she afterwards characterised as "very warm and simple spoken" (see her *Life*, i. 450; ii. 8). Mr. Gurney died at Bath on March 21.

C.

THE Rev. William Lucas Collins died at Lowick, near Thrapston, in Northamptonshire, on March 24, aged seventy. He was of Jesus College, Oxford, and took his degree of B.A. in 1838, with a second class in classics. The principal preferences which he held in the Church were the vicarage of Kilsby (1867-73) and the rectory of Lowick (1873-87). He edited a series of Ancient Classics for English Readers, wrote memoirs of La Fontaine and other French fabulists, and of Montaigne, in Mrs. Oliphant's Foreign Classics, and contributed to Prof. Knight's Philosophical Classics a biographical notice and analysis of Butler. He published under his initials, in 1865, a small volume of considerable reading, conveyed in an agreeable style, of *Etonians—Ancient and Modern*. As this compilation was warmly welcomed, he promptly produced from his collections a similar work on our *Public Schools* (1867), in which he described the history and the curious life of Winchester, Westminster, Shrewsbury, Harrow and Rugby. At Lowick he was gratified by the charge of a church remarkable for its rich stained glass, happily preserved from distant ages, and for the tombs of the Germaines, one of whom (Lady Betty Germaine) will be well known to readers of Swift. In the parish is the Tudor mansion, Drayton House, of Mrs. Stafford Sackville, whose historical MSS. are rich in memories of the Augustan age of Queen Anne.

MAGAZINES AND REVIEWS.

CANON WESTCOTT opens the *Expositor* for April with a second paper on the Revised Version of the New Testament. The interests of the thoughtful Bible-student, and not of the vulgar, have, as he shows by much admirably grouped evidence, been consulted throughout. Tenses, definite article, prepositions, and particles have been restored to their rights, in the conviction that New Testament Greek "combines the simple directness of Hebrew thought with the precision of Greek expression." Prof. Driver (who still bates not one jot of the claims of critical exposition) contributes copious, but not obscure, comments on difficulties in 2 Kings, xv. 10, Mic. ii. 7, ii. 12, 13. For their references to the history of exegesis these notes are of permanent value. Dr. Maclaren begins a course on the Epistle to Philemon. Will he remedy the deficiency complained of in M. Godet's charmingly written essay? Mr. Macpherson continues the discussion of the origin of the Christian ministry. He concludes that

"in the apostolic church there was but one office to which individuals were elected, that of presbyter, and [that] if the size or circumstances of the community required gradation among its presbyters, those in full authority were called *ἐπισκοποι*, and their assistants *διδασκοι*."

Prof. Cheyne treats of the Revised Version of the Book of Psalms. He apparently thinks that the poetical books would have been better revised by a small committee or by an individual. Mr. Rendall advocates the rendering, "Faithful is the Word," in the Pastoral Epistles—an outburst of the aged apostle's fervent faith in the Word which he had preached.

ALL periodicals vary somewhat in goodness, and *Le Livre* takes at least its fair share of the benefit of the rule; but when it does give a good article it is generally very good indeed. The paper for March on "Viollet-le-Duc Vignettiste," by M. Jules Adeline, is one of the best that we remember M. Uzanne to have secured. It is long, interesting, and plentifully illustrated with cuts of various sizes, which are curiously attractive both in themselves and as showing a new side of a remarkably versatile genius. The "Romantic" vignette (the best known, though by no means the best, practitioner of which was Tony Johannot) is sufficiently famous; but very few people know what a singular skill in this art was possessed by the great architect who made some anti-restorationists so angry later. The companion designs between pp. 72 and 73—one a "Chariot of Fools," the other a half-Renaissance, half-rococo *bergerie*—are quite admirable; and some of the others might, in their different ways, be signed Nau-teuil or Daumier.

THE most important article in the *Revista Contemporanea* for February is an unfinished essay on "The Application of Mathematical Analysis to the other Sciences," by Francisco Iniguez; next we should place the sympathetic criticism of the last novel of Doña E. Pardo Bazan, *Los Pazos de Ulloa*, by Benito de Endara. The other papers are chiefly continuations of "Mis Memorias," by Sanroma, in which he draws a terrible picture of the best lunatic asylums in Barcelona forty years ago; of the History of Brihuega and its Fuero, by Catalina Garcia; and of his travels in Morocco, by Cristobal Benitez. Discussions on the Dictionary of the Academy, chiefly on botanical terms, are kept up by Señors Jordana and Alvarez Sereix; and J. Goldschmidt writes from Cologne on the identification of the pseudonymous Dr. Thebussem.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- ANTONA-TRAVESSI, C. e DOM. BIANCHINI. Lettere inedite di Luigi Stolorz, Contessa d'Albany, a Ugo Foscolo, e dell' Abbate L. di Breme alla Contessa d'Albany. Turin: Loescher. 4 fr.
BELLING, E. Die Metrik Lessings. Berlin: Hettler. 4 M.
D'IDRVILLE, H. Les petits côtés de l'histoire: notes et documents inédits 1870-1886. T. II. Paris: Calmann Lévy. 3 fr. 50 c.
FOVILLE, A. de. La France économique. Année 1887. Paris: Colin. 8 fr.
LANESSAN, J. L. de. La Tunisie. Paris: Alcan. 5 fr.
LEGOUEV, E. Soixante ans de souvenirs. 2^e partie. Paris: Hetzel. 7 fr. 50 c.
LEVI, D. Giordano Bruno o la Religione del pensiero. Turin: Loescher. 8 fr.
O'SHEA, H. La Maison basque: notes et impressions. Pau: Ribaut. 3 fr. 50 c.

THEOLOGY, ETC.

- HEINRICH, C. F. G. Erklärung der Korintherbriefe. 2. Bd. Das zweite Sendschreiben d. Apostel Paulus an die Korinther. Berlin: Besser. 10 M.
SCHREPS, G. Die ältesten Evangelienhandschriften der Würzburger Universitätsbibliothek. Würzburg: Stuber. 1 M. 20 Pf.

HISTORY, LAW, ETC.

- ALBUM paléographique, ou recueil de documents importants relatifs à l'histoire et à la littérature nationales. Introduction par L. Delisle. Paris: Quantin. 150 fr.
CHARPENNE, P. Histoire des réunions temporaires d'Avignon et du Comtat Venaissin à la France. Paris: Calmann Lévy. 15 fr.
D'AVENEL, le Vicomte. Richelieu et la monarchie absolue. T. 3. Administration générale, armée, marine et colonies, cultes, justice. Paris: Plon. 7 fr. 50 c.
FETZ, C. Prinzenunterricht im 16. u. 17. Jahrh. nach Handschriften der k. öffentl. Bibliothek zu Dresden. Dresden: v. Zahn. 1 M. 20 Pf.
GAZIER, A. Etudes sur l'histoire religieuse de la Révolution française. Paris: Colin. 3 fr. 50 c.
JULLIAN, C. Inscriptions romaines de Bordeaux. T. 1. Paris: Lechevalier. 30 fr.
ROUSSET, C. Le comte de Gisors, 1732-1758. Paris: Didier. 7 fr. 50 c.
REGESTEN U. URKUNDEN, schleswig-holstein-lauenburgische. Bearb. n. hrsg. v. P. Hasse. 2. Bd. 6. Lfg. Hamburg: Voss. 4 M.
URKUNDENBUCH der Stadt Lübeck. 8. Bd. 3. u. 4. Lfg. Lübeck: Schmiersahl. 3 M.
VINCENT, R., et E. PÉNAUD. Dictionnaire de droit international privé. Fasc. 1. Paris: Larose. 10 fr.
WIMPFEN, le général de. La Bataille de Sedan: les véritables coupables. Paris: Ollendorff. 3 fr. 50 c.

PHYSICAL SCIENCE AND PHILOSOPHY.

- AUFSATZE, philosophische. Ed. Zeller zu seinem 50jähr. Doctor-Jubiläum gewidmet. Leipzig: Fues. 9 M.
BECK, G. Flora v. Südostböhmen u. der angrenzenden Hercegovina. 2. Thl. Wien: Holder. 2 M.
BEOBACHTUNGEN, meteorologische, in Deutschland v. 25 Stationen II. Ordnung. 7. Jahrg. Hamburg: Friederichsen. 13 M.
BIERMANN, O. Theorie der analytischen Functionen. Leipzig: Teubner. 12 M. 80 Pf.
D'ENGELHARDT, B. Observations astronomiques faites dans son observatoire à Dresde. 1^{re} partie. Dresden: Baensch. 20 M.
GROSSE, W. Ueb. Polarisationsprismen. Kiel: Lipsius. 1 M. 60 Pf.
JANUSCHKE, H. Das Princip der Erhaltung der Energie in der elementaren Electricitätslehre. Leipzig: Teubner. 4 M.
NAUMANN, E. Die Erscheinungen d. Erdmagnetismus in ihrer Abhängigkeit vom Bau der Erdrinde. Stuttgart: Enke. 3 M. 60 Pf.
PERGENS, E. Pilocaine Nervenzell v. Rhodes. Wien: Holder. 3 M. 20 Pf.
RAWITZ, B. Das zentrale Nervensystem der Acephalen. Jena: Fischer. 5 M.
SCHICK, J. Grundlagen e. Isogonazentrik. Tübingen: Fues. 2 M.
SEMLER, H. Die tropische Agrikultur. Ein Handbuch f. Pflanzer u. Kaufleute. 2. Bd. Wismar: Hinshorff. 15 M.
UZIELLI, G. Le commozioni telluriche e il Terremoto del 23 febbrajo 1887. Turin: Loescher. 2 fr.
WEBER, B. De obvia apud Aristotelem notione ejusque cognoscendae ratione. Bonn: Behrendt. 1 M.
WERTHEIM, G. Elemente der Zahlentheorie. Leipzig: Teubner. 8 M. 40 Pf.
WESTSTEIN, A. Ueb. die Fischfauna d. tertiären Garmerschiefers. Berlin: Friedländer. 14 M. 40 Pf.

PHILOLOGY, ETC.

- ATHENARI NAUCHRATITAE dipnosophistarum libri XV. Rec. G. Kaibel. Vol. 2. Leipzig: Teubner. 4 M. 80 Pf.
BODLEIANA. Ed. R. Schneider. Leipzig: Teubner. 1 M. 60 Pf.
BRAITMAIER Ueb. die Schätzung Homers u. Virgils von C. Scalliger bis Herder. Tübingen: Fues. 1 M. 50 Pf.
ELSENER, A. v. Ueb. Form u. Verwendung d. Personalpronomens im Altprovenzalischen. Kiel: Lipsius. 1 M. 60 Pf.
ELSENER, W. Untersuchungen zu dem mittelhochdeutschen "Fabliau Dame Siriz." Berlin: Hettler. 1 M. 50 Pf.

- GOEBKE, R. Die Sprache d. Raoul de Cambrai, e. Lautuntersuchung. Kiel: Lipsius. 1 M. 20 Pf.
JUNG, F. Syntax d. Pronomens bei Amyot. Jena: Neuenhahn. 1 M.
NAPP, L. Untersuchung der sprachlichen Eigenheiten d. Livre des miracles de Notre Dame de Chartres. Wiesbaden: Bergmann. 2 M.
PÄNTN'S Grammatik. Hrg., übers., erläutert etc. v. O. Böhtlingk. 7. Lfg. Leipzig: Haessel. 6 M.
PLAUTI, T. M., comediae. Rec. etc. F. Ritschellius. Tomi 3. fasc. 2. Captivos continens. Leipzig: Teubner. 4 M.
WEIDENBACH, P. Aristoteles u. die Schicksalstragödie. Dresden: v. Zahn. 1 M.

CORRESPONDENCE.

SHELLEY'S "JULIAN AND MADDALO."

Dublin: March 26, 1887.

I have not a doubt that Mr. Salt is right in holding that the utterances of the maniac in *Julian and Maddalo* are an idealised record of Shelley's relations with his first wife in 1814. But Mr. Salt's interesting argument reaches me several weeks after an argument to the same effect, still in manuscript, of which Miss Arabella Shore is the writer. It is much to be desired that Miss Shore's paper should see the light. Another correspondent, Mr. L'Estrange of Belfast, wrote to me briefly to the same effect. The coincidence of the opinions of several careful students adds weight to each. Dr. Todhunter, as Mr. Salt states, had noted the resemblance between the character of the maniac and that of Shelley, and had inquired "What was the real love-tragedy of Shelley's life?" In the *Westminster Review*, January, 1858, I find it written (p. 104): "The strain on Shelley's mind [after Harriet's death] was too much, and he became for a time insane [which is untrue], and so describes himself in *Julian and Maddalo*." And in the *Quarterly Review*, October, 1861: "We cannot tell how much of the maniac in *Julian and Maddalo* may not be taken from the history of his own mind."

EDWARD DOWDEN.

THE STOWE MISSAL.

London: March 20, 1887.

I am grateful to Dr. MacCarthy (*ACADEMY*, March 12, 1887, p. 179) for correcting my transcription of two words in the first of the obscure spells contained in this Missal. I now see, or think I see, in the dim photograph the letters *izna ta :: ia*; and his reading "in natatoria" (agreeing as it does with the Vulgate) cannot, therefore, be questioned by me. He has also succeeded in deciphering in the Irish tract on the Mass (ff. 64b-66a of the codex) some words which, for want of light and leisure, I failed to make out. They are: in l. 53, *pruis*; l. 68, *intii oifres*; l. 69, *hosen suas*; l. 75, *aithirge*; l. 77, *riam*.

In return, I hope he will accept the following corrections of details in his essay. They fall into four classes: a, misquotations of Latin words; b, misreadings of Irish words; c, mis-translations of Irish words; and, d, other errors.

a. Misquotations of Latin Words.

DR. MACCARTHY. MANUSCRIPT.

- P. 177, coelum, calceantes, coelorum, mysteria, jussionem, ecclesiam, solenni, modulatione, nuntiant
The Schaffhausen Codex, pp. 113a, 114b, caelum, calciantes, caelorum, mysteria, iusionem, ecclesiam, sollempni, modolatione, nuntiant
185, solenni, sacrificale mysterium, conquirentes, hauriret, administrans
Ibid., p. 53a, sollempni, sacrificale mysterium, conquientes, auriret, amministrans
186, jussionem, ociantur, ecclesiam, solenni
Ibid., p. 113b, iusionem, otiantur, ecclesiam, sollempni

* I refer to the line-for-line edition in Kuhn's *Zeitschrift*, xxvi. 502-505.

a. Misquotations of Latin Words (cont.).

DR. MACCARTHY.	MANUSCRIPT.
239, col. 2, Fintend- num	<i>The Antiphony of Bangor, fo. 36b, 1, Fin- tenanum *</i>
Noster erat Boetae- nus	Notus uir erat Bera- chus
Cumeneus	Cumenenus
246, l. 2, intrat	<i>The Stowe Missal, in turtur</i>
259, l. 16, Isaiae	<i>The Lebar Brecc, eius eterna</i>
260, l. 19, terrena	iecit
l. 25, fecit	namquid
l. 28, Namquid	

Most of these errors are due to copying from Bishop Reeves's edition of Adamnán's *Vita Columbae*, which Dr. MacCarthy (p. 147) calls a "noble" one. The epithet is applicable to the preface, notes, and appendices; but certainly not to the text.

b. Misreadings of Irish Words.

DR. MACCARTHY.	MANUSCRIPT.
P. 170, l. 2, <i>lelachaich</i>	Stowe Missal and Dr. MacCarthy's own fac- simile, <i>lelakit</i>
182, l. 4, <i>irgnig[de]</i>	Würzburg Codex Paulinus, <i>irgnig[de]</i> Stowe Missal, <i>immaber</i>
245, l. 5, <i>immabred</i>	" <i>colind</i>
250, l. 15, <i>coland</i>	" <i>ingrath</i>
252, l. 8, <i>ingraith</i>	" <i>for laim elui</i>
255, l. 3, <i>for lam eli</i>	<i>Lebar Brecc, diandebred</i>
259, l. 10, <i>diandebred</i>	" <i>tempred</i>
260, note, <i>Timpred</i>	" <i>chanair</i>
262, l. 23, <i>chanair</i>	" <i>ainmm</i>
263, l. 12, <i>ainm</i>	" <i>siansaide</i>
264, l. 4, <i>siansaide</i>	

These are specimens of the work of one who thinks himself entitled to say (p. 262, note) of the Mac Egans, Mac Fribises, and O'Clerys, that they "corrupted, often beyond the possibility of restoration, the valuable texts confided to them for transcription."

c. Mistranslations of Irish Words.

TEXT.	DR. MACCARTHY.
P. 148, <i>ind ala led</i>	'the other half' one of the two halves
179, <i>dalta</i>	'child' fosterling
180, <i>fororecan- satar</i>	'who testified' who taught
181, <i>ic báide</i>	'rejoicing' fondling
" <i>fororecan- satar</i>	'who pro-claimed' who taught
" <i>ar gaibthib in chentair</i>	'against the snarers of this life' present
" <i>a mbaraind ness</i>	'their haughti- ness' their wrath
210, 211, <i>stiaill</i>	'a portion' a strip
224, note b h, <i>in hiresaib fuismedach</i>	'in the faith of confessors' fessors†
245, l. 5, <i>imma- bred</i>	'that was in- flicted' afflicts them
245, l. 11, <i>oeco</i>	thereat; (cf. <i>oc suidiu</i> , p. 246,
246, l. 2, <i>oeco</i>	'by them' l. 10)
248, l. 4, <i>isten</i>	'of Incarnation' of begetting
247, ll. 6, 10, <i>salm digrad</i>	'bigradual' the gradual (i.e., psalm the anthem sung <i>di grad</i> = <i>de grado</i> §)

* I quote from a photograph, which (as sometimes happens) seems to be more legible than the original MS.

† That there were confessors under the Old Testament as well as under the New, see Hebrews xi. 13.

‡ See the *Grammatica Celtica*, 635, for four examples of *oeco* ("in eo") and five of *oeca* with the same meaning. The corresponding plural form is *oecab*.

§ From the upper stage (*gradum*) of the *ambo*. Dr. MacCarthy has mistaken the preposition *di* for *de*, the form which the numeral "two" assumes in composition. "Bigradual" would in Irish be *digradach*.

c. Mistranslations of Irish Words (cont.).

TEXT.	DR. MACCARTHY.
247, l. 14, <i>ho</i>	'from that' from this
249, l. 3, <i>du</i>	'for sorrow' to repent
" <i>athrigi</i>	'he offers them' he offers it
" <i>atnpuir</i>	'the other half' one of the two halves
251, l. 9, <i>inda-</i>	'scandal' sin
253, l. 2, <i>im-</i>	'literal' sensual, mate- rial (as op- posed to spiri- tual)
264, l. 4, <i>sian-</i>	'literal' sensual, mate- rial (as op- posed to spiri- tual)

On the whole, however, Dr. MacCarthy's translations agree in a quite remarkable manner with those published by Mr. Plummer and myself in Kuhn's *Zeitschrift*. Take, for instance, the following:

KUHN'S ZEITSCHRIFT (1883), xxvi. 505.	DR. MACCARTHY (1886), p. 245.
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The Chalice, it is the figure of the Church which was set and founded on the persecution and on the martyrdom of the prophets and others.

The elevation of the Chalice after the full uncovering thereof, when Oblata is chanted, that is a commemoration of Christ's Birth and of His glory through signs and miracles.

Dr. MacCarthy's omission of the slightest acknowledgment of the aid here and elsewhere derived from his predecessors is, of course, either one of those accidents which sometimes occur to the most conscientious scholars, or one of those undesigned coincidences, of which he, like other theologians, is so fond.

d. Other Errors.

P. 136. *Iar n-a umal*, which Dr. MacCarthy here attributes to Tigernach, and translates by "after his submission," is not Irish, nor, indeed, any other known language. Dealing with one of O'Connor's many misreadings, he says avec un cœur léger: "The text can be easily restored, and the translation presents no exceptional difficulty." And then he gives the following nonsensical text and impossible translation:

"Tadg, mac Briain Boruma, do marbadh d'Elia fill iar n-a umal dia brathair .i. do Donchadh."

What Tigernach really wrote Dr. MacCarthy might have found in Rawl. B. 488, fo. 16, a. 2:

Tadhg mac Briain boroma, do marbadh d'Ailb fill iarna urail dia brathair .i. do Dondchadh.

This agrees with Dr. Todd's translation, which Dr. MacCarthy (p. 136) modestly calls "quite erroneous."

Pp. 146, 172. As to the Middle-Irish corruptions in the Irish text, Dr. MacCarthy has missed the point of my argument in Kuhn's *Zeitschrift*. No one, of course, denies that Middle-Irishisms occur sporadically in Old-Irish documents, just as Romance forms and idioms are sometimes found in Latin of the silver age. But where, in a short tract of only eighty-seven lines, we meet with more than twenty-five Middle-Irishisms, the conclusion seems irresistible that we have to deal with

a document either composed or transcribed after A.D. 1100.

P. 148. *Indalleth* (the two halves) is not the "nonsense" which Dr. MacCarthy supposes. It stands, quite regularly, for *in-dan-leth* (G. C. 301), as *da ilae* (two days, Cr. 31d) for *dán-lae*.

P. 170. What Dr. MacCarthy here calls "the verbal forms of *lach*, and the s-pret. *do-ro-thlaichset* (postulaverunt), really belong to the root *thuc*, and have nothing to do with *lelacit*."

P. 173. Here there is a nestful of phonetic and grammatical errors. In *euil*, *seáit*, *soche-náit*, we have triphthongs, not instances of "ái for the diphthong ói." In *saethir* the *ae* is a diphthong, and is not written for "the umlaut ai." In *trindoti* (trinitate) we have, not an example of "nd for nn," but an instance of the regular sinking in loanwords of *nt* to *nd*. And in the phrase, *column Crist hi crann cruche* (Christ's Body on the Cross-tree), *crann* is, not the "accusative," but the dat. sg., just as in *hi croich* (in cruce) *croich* is the dat. sg. In Old-Irish we should have had *crunn*.

P. 207, note b. Here *inn iudide* (*in iudaeorum*), Ml. 86a, 5, is actually placed with *tuididin* (pl. deductorium), and compared with the *diuidi* of the rubric, which Dr. MacCarthy renders by "Introduction."

P. 210. Among the titles "In natale Domini," "Kalendarum" (i.e., the festival of the Circumcision), "Paschae," "In Clausula Paschae," "Ascensio[nis]," "Pentecosten," there occurs "Stellae," immediately followed by the words "et diem sacratissimum celebrantes natalis calicis domini nostri Iesu Christi." Hereon Dr. MacCarthy notes: "The equivalence of *Stellae* and *Natalis Calicis* I am unable to explain"; suggests that *Stellae* may be a proper name (like *Vanessa*, I suppose); and says that *Steill* (*stell*) is the genitive singular of *Stiall*, a portion [!]. The meaning," he goes on to say, "would then be the Feast of the Distribution, signifying the Last Supper, with reference to dedit discipulis suis on folio 26a."

I beg to inform Dr. MacCarthy that *stellae* is the gen. sg. of the Latin *stella* (a star), and that it here stands (as Mr. Warren has seen *) for *Stellae Festum*, "dies Epiphaniae," Ducange, ed. Favre, vii. 592. So in Irish, "Epiphany" is expressed by *Nollaic Steill* (L. B. 10a), in Welsh by *yr ystyryll*, in Breton by *gouel ar steren* (the feast of the star). Some words have possibly been omitted by the scribe between *Stellae* and the passage about *Natalis Calicis*, i.e., *dies Coenae Domini*.

P. 218. Here, in the threefold catalogue of saints, *Maele ruen*, the regular gen. sg. of the saint's name, *Mael ruen*, is bisected, the *Maele* being made the gen. sg. of *Mél*, the name of the first bishop of Ardagh, and the *ruen* being asserted to be "the phonetic form of Ruadain." Comment on this is needless. *Mél*, like *I'su*, and other foreign names, is not declined.† *Maele*, therefore, cannot be its genitive. S. Mael-ruain, or Mael-ruen, of Tallaght (the only bishop of the name worthy to rank with Cébán, Ere, &c.), died A.D. 787, or, according to some authorities, A.D. 792; and this at once upsets Dr. MacCarthy's theory (p. 167) that the scribe Maelcáich flourished about A.D. 750. But Manasses sawed a Hebrew prophet in two. Why, then, should not Dr. MacCarthy bisect an Irish saint who stands in the way of a pet theory?

P. 245, note b. Here Dr. MacCarthy, mistaking the singular *oeco* (in eo) for the plural *oecab* (in eis), says, "From the fact [?] that

* *Liturgy and Ritual of the Celtic Church*, 259.

† Gen. sg. *siur epscuic Mcl*, Tripartite Life, Rawl. B. 512, fo. 10, b. 2. Ardachadh epscuic Mcl, Four Masters, A.D. 1173, dat. cin do epscuic Mcl, Tripartite Life, ubi supra, acc. for *oecab epscuic Mcl*, Rawl. B. fo. 10, b. 1.

this and other portions were chanted by more than one, we learn that the service was choral."

Lastly, in pp. 257, 258, Dr. MacCarthy gives an unintelligible text with the following curious translation (I quote the latter as corrected by himself in p. 268; the parentheses and brackets are his own):

"Now the effect of this is (to cause) the mind to be fixed on [these?] figures, and that this be thy mind, as if the part which you receive of the Host were a member of Christ from off His Cross, and as if it were this Cross whence runs upon each one his own draught [lit. run], since it is united to the crucified Body."

And then, on the Irish word *rith* (cursus), corresponding with his "draught," he gives the note: "This is evidence of Communion under both kinds." Working, apparently, on an erroneous English translation, the annotator has mistaken *draught* "the action of drawing," for *draught* (haustus) "the act of drinking," and jumped then at the conclusion that he here* had evidence that the Old-Irish laity received the consecrated wine. The text of this passage has nothing that can be construed as referring to the Communion. It seems to run as follows:

"Issed tra as brig la dia,† menmæ do buith hi figraib ind(oifrin), 7 corop he to menmæ, ind raun ara-foemi din obli amail bith ball di Crist assa chroich, 7 aram-bé croch sa(it)hir‡ for each a rith fein, hore n[on]joenigither† frisin chorp crochthe."

which apparently means

"Now what God deems important is that a meaning should be in the figures (or symbols) of the Mass. And let this be thy meaning: that the particle of the Oblation which thou receivest (is) as it were a limb of Christ from His Cross; and that his own course be a cross of suffering on every one, because we are united to the crucified Body."

I trust that none of the foregoing remarks will annoy Dr. MacCarthy. I have tried to do my spiriting gently, even in the cases of the "bigradual psalm," the "restoration" of Tigernach, the bisection of Mael-ruen, the "choral service," the "Feast of the Distribution," and "the Communion under both kinds." Dr. MacCarthy is one of the few scholarly priests now left in Ireland. This circumstance, and the merits of his essay from the liturgical point of view, entitle him to be treated with consideration and respect.

WHITLEY STOKES.

THE ETYMOLOGY OF "SHIRE."

London: March 26, 1887.

The accepted account of the derivation of "shire" is that it is either from the verb *sceran* "to shear," or, as Prof. Skeat prefers to say, from a root parallel and synonymous with that of this verb. I do not see how this theory, in either form, is to be reconciled with phonological laws; and there is this further difficulty, that the uses of the word in Old-English seem to indicate, as the primitive sense, not a "share" or division, but rather some such meaning as "oversight," "office," "that which is under a person's charge." The territorial sense, like that of the Latin *provincia*, appears to be clearly secondary.

These objections seem to me so obvious that I cannot but think they must have been propounded before; but, although I have looked through the indexes to a good many volumes

* Elsewhere there is plenty of such evidence (see Mr. Warren's *Liturgy and Ritual of the Celtic Church*, pp. 134, 164, 177, 192, 267).

† Prof. Zimmer's reading (see Kuhn's *Zeitschrift*, xxviii. 377).

‡ So Mr. Plummer, Kuhn's *Zeitschrift*, xxvii. 446.

of philological periodicals, I have failed to discover any reference to this question. I therefore venture to offer a suggestion which, although not free from difficulties, has at least the merit of yielding a satisfactory explanation of the senses of the word. My conjecture is that the Old-English *scir*, *scǣr*, may possibly represent a Teutonic type **skaurjā* for **skaurjā* (cf. *ig* from **aujā* for **ahujā*) formed from the root which appears in the Old-English verb *scēawian*, "to see, inspect." The chief objection that occurs to me is that the feminine form of the *-rjo-* suffix is not met with, so far as I know, elsewhere in Teutonic, though the neuter form is of course common enough. There are, however, several cases in which the existence of a suffix is undoubted, though it can be shown only in a single word. Perhaps it may be urged that the form assumed by **skaurjā* in the oldest English documents ought to be *scier* rather than *scǣr* or *scir*; but have we any evidence to show what the precise form of the umlaut of *au* would be in a monosyllable ending in *r*?

Very likely there may be more serious objections which I have not foreseen; but even if my conjecture be unsound, it may possibly lead to a discussion which may end in settling the question conclusively.

HENRY BRADLEY.

"BOUNCE" AND "BOGGARD."

Glasgow: March 19, 1887.

In the *New English Dictionary*, under the verb "bounce"—admittedly a difficult word—it is made quite clear that, along with the intransitive use, there always has been contemporaneously current since the sixteenth century a transitive use. When we come, however, to sense iii., where the idea is "sudden bounding," as of an elastic body, the only evidence given of the word being used transitively is as follows:

8. trans. To discharge suddenly from employment.

U.S. [Of uncertain origin.]

1884 *Boston (Mass.) Jnl.* 3 Oct. 2/3:—"Speaker Carlisle has bounced his clerk, Mr. Nelson, for telling tales out of school."

I think there can be no doubt that a link is wanting here, viz., that we ought to have—

8. trans. To cause to bound, to toss (with examples), and then have the existing "8 trans." changed into "9. fig."

Of course everything depends on finding examples. A notable one is that constantly heard among Canadian snow-shoers, with whom "bounce" means "to toss into the air a person stretched horizontally," an operation closely analogous to "blanketing" (see *New English Dictionary*, sub. *v.*), the blanket, however, being dispensed with. The origin of this usage, dating back to 1875, is told in an article headed "Bounce Him!" with a very pleasing full-page illustration, in the recent Carnival number of the *Montreal Daily Star*. The main interest in the following excerpt from this article centres in the last line, where the literal and figurative meanings are punningly brought together:

"Several strangers were decoyed in from another car and vigorously bounced as a mark of esteem—one friend from St. Andrews at the imminent risk of his neck, which he didn't mind, and at the peril of his eye-glass, which he did mind, and which never left his eye during the frequent upheavals. The auxiliary of the four bouncers, who flattered himself that he was exempt, by virtue of contributing the cow-horn accompaniment, was treacherously seized, and likewise 'promoted.' As he rose to the roof each time a plaintive howl issued from the horn which he kept to his mouth. A disinterested effort was made to bounce the conductor, but as he told us he

expected to get it from the Grand Trunk, we spared him."

If a rhyming quotation be wanted, then (same journal)—

"And if a foe should ever dare our loyalty to impugn,
We'll bury him beneath the snow, or bounce him to the moon."

Further, do not boys at home talk of "bouncing a ball" as well as of a "ball bouncing"?

Another difficult word is "boggard" or "boggart." To the meanings given in the dictionary there should be added a third, viz., a "scarecrow" = *Sc. bogle*. One has but to recall Caldecott's amusing pictures of the "Three Jovial Huntsmen" and the lines—

"One said it was a boggart, an' another he said 'Nay;
It's just a ge'man farmer, that has gone an' lost his way."

THOMAS MUIR.

THE NAME "OXFORD."

Nottingham: March 21, 1887.

It seems to be a leading characteristic of the Celtomaniac etymologists that they never trouble to ascertain the original form of the words about whose origins they discourse, nor do they trouble their heads about the value of vowels nor the presence of a few inconvenient consonants. Thus Mr. Kerslake does not attempt to explain how "Oeksford" could ever be written "Oxna-ford." It is spelt "Oxene-ford" in the Domesday Survey, which is surely the first book a local etymologist should turn to.

Similarly, the Domesday orthography of Tewkesbury disposes of Mr. Kerslake's fanciful etymology of that name. It is therein written as "Teodechesberie" (fo. 163a, col. 2) and "Teodekesberie" (fo. 163b, col. 1). I do not suppose Mr. Kerslake will claim that "Teodek" contains the Irish "Toit." By the side of such a claim Malmesbury's derivation of the name from *θεοκόκος* (*Gesta Pontificum*, §157, p. 295) is comparatively reasonable. Malmesbury writes the name "Theokesberia." "Teodekesberie" seems to be clearly enough the *burgh* of a man named **bēod-ica*. The Anglo-Saxon names in *ica* or *uca*, later *eca*, appear in the eleventh and twelfth centuries with gen. in *-es**, so that the gen. **bēodices* is easily accounted for.

It is rather vague to speak of "Oseney" as preserving the name "Ock" in "a transition form." Transition to what? I do not know the earlier forms of "Oseney"; but, if they be anything like the present orthography, this name must surely contain the Anglo-Saxon personal name *O'sa*, gen. *O'san*.

I do not think Mr. Kerslake is any happier with his etymology of Abingdon. *Abba* or *Æbba*, with its fem. *Abbe* or *Æbbe*, is a well-certificated Teutonic name occurring on the Continent as well as in England. This being so, I see no reason to refer local names compounded with this personal name to an Irish saint, who was probably never in England in his life. It is true that the History of Abingdon derives the name of the place from *Abennus*, an Irish hermit who settled there in the time of Diocletian. Mr. Kerslake calls this "a Celtic tradition." How would he describe the mythical British history of Geoffrey of Monmouth? For one of Geoffrey's creations, the all-powerful British king Lucius, is referred to in almost the same breath as Abennus. Hence it is clear that this Abingdon tale cannot have been concocted until after the publication of Geoffrey's marvellous history. The further

* See Birch, *Cart. Saxonum*, ii., 377, 17, "Tædduces stān," compared with the earlier "Tattucan stān" of ii. 94, 23. There are many more instances in the charters and in Domesday.

conclusion that Abenus is as mythical as Lucius himself seems to me unavoidable. I do not believe that Abenus is a whit more historic than the hermit Theokus whom the monks of Tewkesbury invented to account for the name of their monastery (*Monasticon*, ii. 59). The inventors of this venerable Tewkesbury hermit were ignorant of the fact that the name was originally *Wodices-burh*, and I hold that their Abingdon brethren of the twelfth or thirteenth century were similarly ignorant that *Abba*, m., and *Abbe*, fem., were Anglo-Saxon personal names.

Mr. Green may have been too enthusiastic in his love for the West-Saxons to avoid occasional errors; but I do not think that Mr. Kerslake has convicted him of an error in the present case, for "Abba" is certainly as much a West-Saxon name as "William" is a modern English one. If the "English School" be "now retreating" (which I very much doubt), I do not think they need fear any great loss in their retreat from such hasty etymological guesses as Mr. Kerslake here presents to us.

W. H. STEVENSON.

Combe Vicarage, near Woodstock: March 19, 1887.

I am reminded of the old saying, and I feel tempted to exclaim, "Pereat Thomas Kerslake, qui ante me mea dixit!"

During the last week I have had pressing work; but I intended to send to the ACADEMY to-day the following:—I have long thought "Oxford" to be "Ock's Ford." At Abingdon a stream called "Ock" (a stream-name in Devon also), which causes a street to be called Ock Street, falls into the river that flows down from Oxford; the latter stream, too, was, I have thought, called of old "Ock." With "Ock" I would compare Oxus, Ux- (bridge), Axe, Axus, Oaxes, Axius, Exe, Esk, Esque, Escus, Usk, Isca or Isaca, Isac, Aach, Ash, &c.

In Prof. F. Max Müller's *Lectures on the Science of Language*, sixth edition (1871), vol. ii., p. 580, is this:

"The following local legend was sent me from Dorset:

"The Vale of Blackmore, in Dorset, was, till a late period, a vast forest, chiefly of oaks, the river Stour running through it. Hence, there were many oak-fords, fords by the oaks, which name is retained in several villages called Ockford. . . ."

I think that the supposition that "Ockford" is "oak-ford" is a mistake, and that "Ock" in "Ockford" is another name for the river Stour.

I now add this: Mr. Kerslake says of "the river Oek" that "it joins the Isis." "Isis" is but an artificial name, manufactured in consequence of the mistaken notion that "Tamesis" is a compound of "Thame" and "Isis."

J. HOSKYNs-ABRAHALL.

London: March 18, 1887.

In support of the contention that Oxford means, say Waterford or Watford, let me draw attention to the somewhat similar usage at Uxbridge. This small town stands on a river named the Colne, being one of several so named from a Roman colonia. Here the source was Verulamium, and the settlers squatted along the river banks as at Colnbrook, Colne London, Colney Street, &c. The river now reaches the Thames at Staines; but there is a small stream, once perhaps a main outlet of the Colne, which enters the Thames at Halliford, called the Exe, so I am informed. Here is a support and explanation of Uxbridge, similar to the occurrence of the Oek, at Abingdon; Ox, Oek, and Ux are connected like Exe, Usk, Isca, &c.

A. HALL.

HUGH SOTTAVAGINA.

York: March 23, 1887.

In the preface to the *Historians of the Church of York*, published for the Master of the Rolls (vol. ii. p. xiii.) there are one or two errors, which, although carefully corrected, by some accident or other appear still in the imprint. It is due to the memory of an ancient scholar and poet that they should be removed. The inscription on Hugh's seal at Durham runs as follows:

"Sottovagine cognomine cognitus Hugo."

Can any one explain the surname "Sottavagina"?

J. RAINE.

BUTLER'S BOX.

London: March 26, 1887.

I find in Nare's *Glossary*, ed. Halliwell-Phillips & Wright, a more exact account of this phrase than that suggested last week: "The butler appears to have held the counters at the Christmas card-parties, and to have distributed them out to the players, who perhaps paid a fee to the box in addition to the money given for them." And then follow extracts from Taylor (two from him), *A Tract against Usurie* (1621), and Smith's *Sermons* (1609). On card-playing at the Universities at Christmas see Mr. Mullinger's *University of Cambridge*, ii., 113.

I am sorry to find that the postscript added, I see, to my last letter makes me say just what I did not intend. Marlow's *Hero and Leander* was published in 1598. What I wished, indeed, to have corrected was the statement that it was not published in that year.

JOHN W. HALES.

"WEDELN" AND "WHEEDLE."

London: March 20, 1887.

Your two correspondents who have referred to Sanders's Dictionary are mistaken. Sanders does give *wedeln* in the sense of "to cringe like a dog and to cajole" (*hündisch kriechen und schmeicheln*). Sanders quotes five writers to that effect (p. 1509). He also gives *Schweifelwedelei* and *Fuchsschweinzerlei*, which I have before mentioned, as containing the same meaning of cajolery.

Herwegh, in a bitter satire (1843) against two poets—one of whom, by his later bearing, has proved the unjustness of the attack—speaks of the fawning spirit of lackeydom in these words:

"Ohne dich, den einzig Edeln,
Lernt' ich nie so trefflich wedeln."

Perhaps it is not necessary to add that I often heard the word *wedeln* used in Germany for cajoling long before I was aware of the word "to wheedle," and before I was even acquainted with the English language.

KARL BLIND.

APPOINTMENTS FOR NEXT WEEK.

MONDAY, April 4, 5 p.m. Royal Institution: General Monthly Meeting.

8 p.m. Society of Arts: Cantor Lecture, "Machines for testing Materials," III., by Prof. W. C. Unwin.

8 p.m. Victoria Institute: "The Pedigree of Coral," by Mr. S. R. Pattison.

8 p.m. Aristotelian: "Fact and Right," by Mr. P. Daphne.

8 p.m. Teachers' Guild: "The Ethics of Teaching," by Mr. F. Storr.

TUESDAY, April 5, 8 p.m. Colonial Institute: "The Mineral Wealth of South Africa," by Prof. T. Rupert Jones.

8 p.m. Civil Engineers: "Printing Machinery," by Mr. E. A. Clowes.

8.30 p.m. Zoological: "A Specimen of *Ziphius* recently obtained near Dunedin, New Zealand," by Prof. J. H. Scott and Prof. T. Jeffery Parker; "Some Points in the Morphology of the Wings of Birds," by Mr. Richard S. Wray; "A Revision of the Subfamily Libellulinas, with Descriptions of new Genera and Species," by Mr. W. F. Kirby; "The Anatomy of Earthworms," by Mr. F. E. Beddard.

WEDNESDAY, April 6, 8 p.m. Geological: "The Rocks of the Malvern Hills," II., by Mr. Frank Rutley; "A Preliminary Inquiry into the Genesis of the Crystalline Schists of the Malvern Hills" and "The Alleged Conversion of Crystalline Schists into Igneous Rocks in County Galway," by Dr. C. Callaway.

THURSDAY, April 7, 8 p.m. Linnean: "The Gentians: Notes and Queries," by Prof. Huxley; "Gephyreans of Mergui Archipelago," by Prof. E. Selenka; "British Heteraceous Medines," by C. B. Plowright.

8 p.m. Chemical: "Researches on the Constitution of Azo- and Diazoderivatives, Diazo-Amido Compounds," II., by Prof. R. Meldola and Mr. F. W. Streetfield.

8 p.m. Mathematical: "Some Properties of Simplicissima, with especial regard to the related Spherical Loci," by Mr. J. C. Sharp; "The Intersections of a Circle and a Plane Curve of any Degree," by Prof. Genese; "A New Theory of Harmonic Polygons," by the Rev. T. C. Simmons; "Briot and Bouquet's Theory of the Differential Equation $F\left(\frac{a}{x}, \frac{du}{dx}\right) = 0$," by Prof. Jayley; "Two Points in the Plane of a Triangle and a Cubic through them," by Mr. R. Tucker.

8 p.m. Carlyle.

SCIENCE.

BOTANICAL BOOKS.

Handbook of the British Flora. By G. Bentham. Fifth edition, revised by Sir J. D. Hooker. (Reeve.) The late Mr. Bentham's *Handbook* is likely to keep its place always as the book for amateurs and beginners. The descriptions of species are faithful and vigorous. There is something about them which brings the plant before your eyes as a living thing more effectually than the dry characteristics in other manuals. Moreover, Bentham's keys are very helpful, and display a wonderful appreciation of the points at which a beginner is likely to go wrong. Wherever hesitation is fairly possible, the keys are so arranged as to enable the enquirer to identify his plant by taking either alternative. There is only one instance in which they seem to us to have overlooked a difficulty which might perplex a beginner. The last feature which is given for identifying the periwinkle (*Viola*: p. lxviii.) is the having "two ovaries joining at the top into one style." But there are also in fact two glands, which it would need some botanical education to distinguish from ovaries; the plant, therefore, looks as if it had four ovaries. Sir J. Hooker has now revised Bentham's work, and has added to it a good deal of valuable information, incorporating new discoveries and improving the lists of localities. Yet the bulk of the book has not been increased; indeed, owing to a different arrangement of type, it is slightly diminished. In looking through the work we have noticed a few points which have escaped the reviser's eye. (1) In the way of misprints: P. xxiii., for "intermediate" read "indeterminate." P. xxii. 61, for "on the upper leaves" read "or the" &c. P. liii., a whole step is omitted in the explanation of how to use the key: read "the double perianth refers us to the fourth bracket, and that to the fifth." P. 122, a "doubtful nature," is probably meant for "a doubtful native." P. 203, the fruit of *Physospermum* should be said to have ribs, not rays. P. 324, in the key, read "spur" for "spear." (2) P. 119, the genus *Ornithopus* is said to have pink or white flowers: add yellow because of *O. ebracteatus*. P. 145, *Rosa arvensis* is not scentless. P. 253, *Inula conyzia* surely has yellow, not purple styles. P. 325, the hairs of the filaments in *Verbascum nigrum* are purple, not yellow. P. 459, *Fritillaria Meleagris* has generally a nectariferous cavity on all the segments of the perianth, not on the three inner ones only. P. 110, *Fritillaria Bocconi* is given as our indigenous form of *T. incarnatum*. This must be simply a mistake. Earlier editions of Bentham and Sir J. Hooker's own *Flora* correctly give *T. Molineri* as the indigenous form of *T. incarnatum*: but the mistake here

has had the unhappy effect of causing *T. Molineri* to remain unmentioned, while the description of *T. Bocconi* is altogether omitted. No one who has seen these clovers in their Cornish station could confuse them.

Outlines of Classification and Special Morphology of Plants. By Dr. K. Goebel. Authorised English translation by Henry Garnsey. (Oxford: Clarendon Press.) Prof. Goebel's work is based upon the second book of Sachs's Text-Book (Special Morphology), with all the modifications required by the immense development of the subject since 1873. As a clear, succinct, and scholarly abstract of all that is known up to date as to the morphology of plants, from the lowest to the highest, it will hold its own for several years to come. Besides the large amount of new matter, however, rendered necessary by the results of recent research, the book is specially marked by the rigorous adoption of a consistent terminology, based upon real homologies (so far as known) to the exclusion of the old haphazard terms, which sometimes suggested a false homology, and sometimes obscured a true one. To the old-fashioned student, the changes are no doubt perplexing. The progressive botanist is more likely to complain that they have not yet been carried far enough. But, in the present transitional state of the science, so many homologies are still doubtful that a final terminology must needs be a thing of slow growth. Like its predecessor, Prof. Goebel's treatise is of course strictly a text-book for the laboratory student, and a work of reference for the advanced botanist. As such, it was at the moment of its publication in Germany as nearly complete as such a treatise can ever be in a constantly moving science. Mr. Garnsey has not only admirably performed his task as translator, but has added footnotes supplementing or modifying the text by the light of still more recent and more correct data. The whole has been revised by Prof. Bayley Balfour, and may therefore be regarded as an authoritative statement of the last word of academic botany in England and Germany at the present moment.

Handbook of Practical Botany. By E. Strasburger. Edited by W. Hillhouse. (Sonnenschein.) The study of botany is becoming daily to so great an extent more and more a study of vital phenomena, to be carried out with microscope and dissecting-needle, that guides to practical work in the laboratory are increasingly indispensable to the student. For this purpose, Prof. Strasburger's *Handbook of Practical Botany* is now the admitted text-book in German laboratories; and Mr. Hillhouse has done good service to botanical science in bringing it within the range of students unacquainted with that language. In the study of vegetable physiology, England must still be content (or rather, should be discontented) to follow in the wake of Germany. While England has at present only two physiological laboratories in which important work is being done under competent guidance—at Cambridge and in London—the names of De Bary, Sachs, Strasburger, Stahl, Schenk, Pfeffer, and others, each with a band of zealous and earnest pupils, show what an amount of work is being done in this way in Germany. Strasburger's handbook is arranged on the plan which a student might pursue in taking up for himself the practical study of vegetable anatomy and physiology. Instruction is first given in the use of instruments and re-agents. The simplest possible objects are then introduced, which require no previous training or knowledge, and the enquirer is led on step by step to more complicated structures and processes. Full bibliographical references are given in each chapter, and the appendices furnish much useful additional information.

The editing and translating seem to us, on the whole, to have been very well done. We should have preferred, in some cases, the choice of other terms; but differences on these points are permissible, and, at present, inevitable. The present work enjoys the advantage over the only other one in English which will come into competition with it—Bower and Vines's *Course of Practical Instruction in Botany*—in being copiously illustrated. The illustrations are, on the whole, good and sufficient; but some of them, as, for example, that of the leaves of *Drosera* on p. 80, though they have done duty in many a text-book, ought never to have been admitted into a work of reputation.

Life-Histories of Plants. By Prof. D. McAlpine (Sonnenschein.) The practice now generally pursued by laboratory teachers of botany, of selecting certain types of structure to which to call special attention and almost to confine the work of their pupils, has been very serviceable in preventing unprofitable dissipation of energy; but it may be pushed to an undesirable extreme. It is the plan pursued in the present work, and the types are on the whole well chosen. There is room for exception to the author's views as to the genetic affinities of certain groups; but the information as to structure and development is full, and, in most cases, accurate.

THE most recent parts (xvii. and xviii.) of Schenk's "*Handbook of Botany*," which forms a part of the comprehensive *Encyklopaedie der Naturwissenschaften*, published by Trevendt of Breslau, relate to the classification of flowering plants. As the principles of the secondary classification here adopted differ essentially from those formulated in Bentham and Hooker's *Genera Plantarum*, and universally used in this country, they will not be so useful to the English student as some other portions of this most important and valuable work. In part xix. is commenced an important treatise on the vegetable cell, by Dr. A. Zimmermann, the present instalment comprising an account of its morphology. Founded on Hofmeister's work, the author has incorporated into his description the results of the recent labours of Strasburger, Fleming, Schmitz, Guignard, and others. Commencing with a general account of the structure of the cytoplasm and nucleus, he proceeds to discuss in detail the processes of division and coalescence of nuclei, and then the various points connected with the chromatophores or different kinds of protoplasmic structures. The descriptions are illustrated by admirable woodcuts.

PROF. DARMESTER ON PERSI LITERATURE.

PROF. JAMES DARMESTER, of the Collège de France, who has been travelling in India during the past twelve months on a mission from the French government, delivered a lecture at Bombay on February 2 upon "*The Literature of the Parsis*." The lecture was delivered in the Bhikaji Shapurji Girls' School, with Sir Jamshidji Jijibhai in the chair; and Lord Reay, the governor of Bombay, was also present. After giving some account of the Avesta, and mentioning with natural pride the foremost part taken by two Frenchmen, Anquetil du Perron and Burnouf, in making known the Zend language to Europe, M. Darmester proceeded to make an eloquent appeal for the publication of the large amount of Parsi literature still remaining in MS., and comparatively unknown:

"Now you have a large unedited literature, out of reach in Europe, and which alone can give research the materials wanted. I know of more than one controversy which has made much ink flow here

or in Europe, and which could be settled at once with one line from some one of those manuscripts. That unedited literature is threefold, and contains Pehlvi, Persian, and Gujarati books. I enumerate them in the order of their relative importance and the urgency of publication. I know that Pehlvi literature is not popular with everybody either in Europe or here: in Europe there are scholars who object strongly to it, because Pehlvi is an awkward and uncouth language which has not the polish and the elegance of Sanscrit, and because the Pehlvi translations of the Avesta rather rudely trouble them in their clever etymological speculations on the fifth of the Vedas, called the Avesta. I am sorry to say that here also I have heard expression given now and then to a feeling of the same kind, though inspired by different motives. There seems to prevail the idea that the Pehlvi literature is not much worth the trouble its study requires, and that all the effort of the research must be brought to bear on the Avesta and the Gathas. I believe that no sufficient justice is done to the immense historical value of the Pehlvi literature, and I beg to state emphatically that no real progress will be made as long as those books are left to sleep in the dust. You have, for instance, in Bombay two copies of the original Bundesh, your book of Genesis, which are the oldest, the most complete known to exist, which contain twice as much matter as that fragmentary Bundesh that has been published and translated and commented upon so many times in Europe, and which are full of new and valuable information on some of the most vexed points of the Zoroastrian science. Any man with the feelings of a scholar would shiver at the mere idea of the possible destruction or loss of such a treasure. It must be saved. There are other Pehlvi manuscripts hardly less important, of which I could give you the list, and which must be published. Strange to say, even your Persian literature has hardly been better treated than the Pehlvi. When I visited your libraries here the first Persian book for which I asked was the Sadder, that celebrated book of which the translation by Hyde, two centuries ago, first called the attention of Europe to your literature. The answer was: there is no printed edition of it. I asked for a copy of the Zardusht Nama, the poetical biography of your Prophet. I was answered that an edition had been lithographed in 1842, but I did not find anybody who had seen it with his mortal eyes. After much inquiry I learnt that there is one copy of it in the metropolitan of Parsism. It is to be found in the Library of the Asiatic Society. There are the elements of a history of the Parsi community, both of Iran and India, in the Ravaets, those curious theological correspondences between the Dasturs of both countries, which four centuries ago brought about the revival of Zoroastrianism here. The Ravaets, the oldest at least, must be published. Mr. Bamanji Patel showed lately, by the intelligent use he made of them, the historical importance of those family papers, the Vahis, the Feres, and the Nam Grahans. It would be good if the oldest of them were published, as well as the Firmans granted by the old Musulman or Hindu rulers.

"There is, you see, plenty of work, and a sort of work that can be done well only here. Some gentlemen perhaps will tell me—as some have already done—these texts will be better published in Europe. I answer: No; they will not be better published, because they will not be published at all: firstly, because we have not the manuscripts; secondly, because we have not men enough for the work. You must not believe that everybody in Europe has a turn for Zend, Pehlvi, Persian and Gujarati. The Pehlvi scholar, in particular, is a still rarer bird over there than here, and there is only one Dr. West in Europe. European scholars may willingly translate from the Pehlvi. They are loath to editing it. Dr. Noeldeke has published a translation of the Pehlvi Story of Ardeshr. If you want to compare his translation with the original you must go to London, Munich, or Bombay. The translations of the Dadistan, of the Shayast la Shayast, of the Zad Sparam, by West, have been done from manuscripts, not from any printed edition, so that the student is unable to gather all their utility from the labours of the great English scholar. Editors for those texts must be found here, translators will come afterwards; and those

editors will be found among you, I know, though in your modesty you are apt to think too much of European scholarship and too little of your own. Besides Dastur Peshotan, the editor and translator of the Dinkart; besides Dastur Jamaspji, the author of the Pahlvi Dictionary; besides Dastur Hoshangji, the Collaborator of Haug, you have this modest, retiring, and thorough scholar, Mr. Tahmuras Dinshawji, you have the editor of Adarbad Maraspand, the editor of the Namsitayish; and, in the younger generation, there is more than one student, I know, who will be able to undertake and perform in a conscientious and competent way a task of that sort, if he finds proper advice and proper support.

"I know that there is a fund, the fund created by the liberality of Sir Jamshidji Jijibhai, which fulfils an object similar to the one I propose; but it is just now occupied, and worthily occupied, by Dastur Peshotan's edition and translation of the Dinkart; and moreover, what we require is not a translation of the books I have mentioned, but the mere text of them. Much money is not needed. With 10,000, say 15,000 rupees, you will have in less than four or five years the most important part of your mediaeval literature saved from destruction and thrown into scientific circulation.

"In a few days you are going to celebrate the Jubilee of the Queen-Empress, the golden marriage of India with England, the golden marriage of the East with Western civilisation. You will join with your usual munificence in the public festivities; but if you want to impress particularly the Parsi mark upon your demonstration of loyalty, what better opportunity could be found at the same time to perform a duty to your race and to do honour to the Queen of the West than by showing how deeply you have imbibed the Western spirit—the spirit of science and research? In your banquets it is usual to have three toasts—one to Ormazd and the Amshaspands, the second to the Ferouers of the ancestors, the third to the Queen-Empress. Let, therefore, the Ferouers of the ancestors have here also their part in the festival. Let the revival of your literature, let the raising of the JUBILEE PERLVI FUND be the Parsi Memorial to the Jubilee of the Queen-Empress!"

SCIENCE NOTES.

PROF. G. H. WILLIAMS, of the Johns Hopkins University, has contributed to the series of small "Monographs on Education," issued by Messrs. Heath & Co., of Boston, an interesting essay on "Modern Petrography." Its main object is to present an historical sketch of the application of the microscope to the study of rocks, and to furnish the reader with a guide to the principal sources of information on this subject. Mr. Williams was a student at Heidelberg, under Prof. Rosenbusch, to whose laboratory so many Americans now resort.

PHILOLOGY NOTES.

THE Phonetic Teachers' Association at Paris, which was founded for the purpose of introducing a phonetic method of teaching English into France, has now enlarged its programme so as to include the general question of practical language-study, working in harmony with the reformers in Germany, Scandinavia, and England. Its organ, *Dhi Fonetik Tiltzer*, is edited by M. Paul Passy (Neuilly-sur-Seine, Paris), who is also the active president of the association. The honorary president is Dr. H. Sweet, who is supported by a group of honorary members, including the illustrious name of Prof. Max Müller. Now that the most conservative of the Western nations of Europe has taken up the phonetic cause, its complete victory everywhere cannot be far off.

A CRITICAL examination, by Dr. S. M. Schiller-Szinessy, of the *Pugio Fidei*, ascribed to Fray Ramon Martinez (usually called Raymondus Martini), is in the press.

PROF. R. G. BHANDARKAR, who attended the Congress of Orientalists at Vienna in September last, lately read a paper at Poona on the future prospects of Sanskrit Studies in Europe, giving also his general impressions received during his visit to England and the continent. He began by saying that, since the discovery of Sanskrit, the Europeans, and the Germans especially, have devoted themselves with untiring energy to the study of its language and literature, and to the solution of various problems suggested by it. Indeed, it can be safely said that even the revival of Sanskrit studies in India is largely due to the attention that has been paid to it by European scholars, although in point of Sanskrit learning the best among them might with advantage spend a few years in Indian *tols*. They however possess a critical acumen in which Hindu Pandits are entirely wanting. Their splendid achievements in the fields of philology, comparative mythology, and ethnology, are entirely due to their patient industry and critical faculty. Although they have been often guilty of hasty generalisations, the value of their services to the sciences allied with that of language cannot be over-estimated. The English were the first to discover Sanskrit, but the Germans have now almost entirely monopolised Sanskrit learning in Europe. Dr. Bhandarkar said that the Germans were the Brahmans of Europe, the French the Kshatriyas, and the English the Vaisyas. Even in England the best Sanskrit scholars are Germans.

THE "Oedipus Tyrannus" and the "Coloneus" have lately been produced at Vienna, in a German dress.

THE *Literarisches Centralblatt* for March 12 has a very favourable notice of Mr. Jevons's *History of Greek Literature*, which it compares with the work of O. Müller.

MEETINGS OF SOCIETIES.

CAMBRIDGE PHILOLOGICAL SOCIETY. — (Thursday, March 3.)

DR. JACKSON, president, in the chair.—Mr. Verrall read notes upon the following passages of Propertius:—

- (1) iii. (iv.) 18 (31-34).
"At tibi, nauta pius hominum qui traicis umbras,
huc animae portent corpus inane tuae,
qua Siculae uictor telluris Claudius et qua
Caesar ab humana cessit in astra uia."

The writer defended this (MS.) reading of these lines with the rendering, "But, O thou, who art voyaging to the ghosts of the good" (i.e., the dead Marcellus), "hither let them bring the body which contains thy noble spirit no more, along that way by which Claudius passed to glory from the conquest of Sicily, and Caesar from the conquest of the world."—*traicis umbras*; cf. *ibimus Afros* Verg., *Ecl.* i. 69, and *Prop.* ii. 32, 5-6; *huc*, to Rome; *qua uia*, the *Appia*, the road of triumph, 33-34: the clauses are elliptical, the full form being "qua uia Claudius uictor Siculae telluris cessit in astra et qua Caesar uictor ab humana tellure cessit in astra." Cf. Virgil's uictor ab Oechalia: "humana tellus" is a bold phrase for "the world" in antithesis to "Sicula tellus."

- (2) iv. (v.) 10, 90-91.
"nube, ait, 'et regni scande cubile mei,'
dixit et ingestis comitum superobruit armis."
Apparently the shields are regarded in some way as a *cubile*, and the same idea seems to be implied in *ib.* 62, "uestra mens molliet arma torus." Perhaps it was a legendary tradition that the Sabines used their shields as couches. (See note in Ramsay's *Selections*, where a similar view is suggested.)

- (3) iv. (v.) 10, 21-22.
"picta neque inducto fulgebant parma pyropo:
praebebant caesi baltea lenta boues."

Translate: "his targe was bright with paint, and not with enamel of pyropus; for tough strips of leather (to make it of) he had but to slay his

oxen"; *picta*, the emphasis on this word is of course important; *baltea*, not "sword-belts" of which Romulus (the description is throughout in the singular) would have but one, but strips of leather arranged concentrically or spirally. This use so far influenced the meaning of the word that a spiral line could be called *baltea*, as in the phrase *baltea puluinorum* for the volutes of the Ionic capital.—The president communicated an emendation of *Eudem. Eth.* vii. 14 § 5 (1247 a 10)—*ἡ δὲ φύσις ποιοῦς τινὰς ποιεῖ καὶ εὐδὲς ἐκ γενετῆς διαφέρουσιν ὥσπερ οἱ μὲν γλαυκοὶ οἱ δὲ μελανόματοι τῷ τὸ δὲιν τοιοῦδι εἶχειν, οὕτω καὶ οἱ εὐτυχεῖς καὶ οἱ ἀτυχεῖς*. For corrupt *τὸ δὲιν*, read *τὸ δὲιν*.

ROYAL HISTORICAL SOCIETY.—(Thursday, March 17.)

HYDE CLARKE, Esq., in the Chair.—Colonel G. B. Malletson read a paper on "Vercingetorix." Justifying his choice of the subject by the fact that nineteen centuries after the death of Vercingetorix the modern Gauls were engaged in erecting a statue alike to commemorate his great achievements and to have ever present to their countrymen the form and fashion of the man who had been so formidable an antagonist of Caesar that when he had been vanquished Caesar cared not to continue his Commentaries, the lecturer gave a rapid sketch of Transalpine Gaul as it was before Caesar's invasion, of the process adopted by him during his first term of office and the first year of its prolongation, of the earlier relations of Vercingetorix after the death of his father Celsillus to the dominant faction of the Arverni, of the profound sensation produced upon him and other patriotic chiefs by the temporary success of Ambiorix, of the conviction forced on them by the fate of Acco that no man was safe unless he became wholly Roman. Presenting then a portrait of his hero as modern investigation had made it possible to draw it, Colonel Malletson detailed his skilful combinations during the absence of Caesar in the winter of 53-52, the sudden outbreak of the revolt, Caesar's masterly movements, his passage of the Cevennes, the reply of Vercingetorix evidenced by the determination to force on a winter campaign in a desolated country, his weakness in sparing Avaricum and its consequences, the siege of Gergovia and the repulse of Caesar, the revolt of the Aedui, the peril of Caesar and Labienus, the possibilities before the Gauls had it been feasible to effect a real union among the several tribes. He then proceeded to show how, partly by want of that real union, partly by the departure of Vercingetorix from the plan which forbade the delivery of a pitched battle, but mainly through the splendid generalship of Caesar, the Gallic army came to be shut up in Alesia. Then the inevitable end: the distress of the besieged, the advance of the relieving army, the two great battles it delivered, its final defeat, the determination of Vercingetorix to trust to the tender mercies of the conqueror, and how it was proved that the tender mercies of the conqueror are cruel. This last act of surrender, instead of prolonging the war, fully justified, in Colonel Malletson's opinion, the judgment of Mommsen that Vercingetorix could not stand a comparison with Hannibal, and that this crowning act of his life proved that he was a "Paladin rather than a Hero."—A discussion followed.

PHILOLOGICAL SOCIETY.—(Friday, March 18.)

DR. HENRY SWEET in the chair.—Prof. Skeat read a paper on "English Etymologies." He noticed the appearance of Col. Yule's excellent Glossary of Anglo-Indian Words, which contained many etymologies of common interest. He mentioned, by way of example, the following, which are not in the professor's own Etymological Dictionary: "Cheeta, cheetah," a kind of leopard, lit. the spotted animal; Hind. *chitā*, Skt. *chitraka*, spotted; from the Skt. *chit*, to perceive; from the same root is *chintz*, originally a "variegated" stuff. "Cheroot" (better *sheroot*); Tamil *shuruttu*, a roll (of tobacco). "Chutany," hot relish; Hind. *chatni*. "Cowry," Hind. *kauri*; from Skt. *kaparda*, a small shell. "Curry"; Tamil *kari*, sauce, whence also Port. *caril*. "Dacoit"; Hind. *dakait*, a robber. "Dingy" (with hard *g*); Bengali *dingy*, a small boat. "Mango," Port. *manga*, Malay *mangga*; all from the Tamil *mān-kay*, where *kay* means "fruit," and *mān* is the Tamil name of the tree producing

t. "Mulligatawny"; Tamil *milagu-tannir*, lit. pepper-water. "Nautch"; Hind. *nāch*, Prakrit *nachcha*; from Skt. *nritya*, dancing, acting—Browning calls the dancing girl herself a "nautch." "Nullah": Hind. *nāla*, a water-course. "Polo," "a ball," and the name of a game, is from *Balti*, in the upper valley of the Indus, &c. Perhaps the most remarkable word is "verandah," now proved to be neither Persian nor Sanskrit (though occurring in modern Sanskrit as a borrowed word), but European—viz., Port. *varanda*, Old Span. *varanda*, a railing, occurring in 1505; probably from Span. *vara*, a rod, Lat. *vara*, a forked pole. Other words were commented on. "Atone," originating in the phrase to be at one, is really due to a translation from the Anglo-French phrase *estre a un*. "Cannibal" is not a corruption of *caribal*, a carib, but a true dialectal variant of it; another variant is *caliban*. "Canoe" is a French spelling, the Span. word being *canoa* (from the old language of Hayti); the French *canoe* is now spelt *canot*. The Shaksperian "chaudron," entrails ("Macbeth"), is a corruption of *chaudun*, Old Fr. *chaudun*, *caldun*, entrails (Godefroy), Ger. *Kaldunen*; perhaps of Celtic origin; Welsh *coluddion*, Irish *caolain*, entrails. "Creel," from O. Irish *criol*, a coffer (Windisch). "Daze" appears in Old Fr. as *daser*; but both forms are of Scand. origin; this assertion was illustrated copiously from the various Scand. dialects. "Dich" (in Shakspeare's "Timon," I. ii. 73) is for *dit*; and *dit* is for *do it*, the emphasis being on the *it*; proved by quotations from Dekker (confirmed by Mr. Ellis, who has shown the same in his own great work). "Fake," to steal (slang), is the Mid. Du. *facken*, to catch, gripe, and cognate with Anglo-Saxon *facian*, to try to get, a word used by King Alfred, cf. G. *fach* in Kluge. "Fever" is not French, but the Anglo-Saxon *fefor*, borrowed immediately from Latin. "Flannen," older form of "flannel," occurs in 1652. "Freestone" is a translation of Fr. *franche pierre*, "stone of the first quality"; we find Mid. E. *franche piers* in the Wars of Alexander, l. 4356. "Hayriff," cleavers (plant), is the Anglo-Saxon *hege-rife*—i.e., hedge-rife, or "abundant in the hedges." "Hayward," hedge-warden, is from the same Anglo-Saxon *hege*; the name "Howard" is a corruption, like "Steward" from *sty-ward*. "Lancepesade," a certain officer of foot, was originally called a demi-lance, or broken lance, because he had once been an officer of horse; French *lancepesade* (Cotgrave); from Ital. *lanza spezzata*, broken lance, lit. "dis-pieced" lance. "Martlet" shows strange confusion; the English "martlet" is a house-martin, or else a swift; but the heraldic French name is *merlette*, a little black-bird; this requires explanation. "Mazurka" and "polka" meant, originally, "Massovian girl" and "Polish girl" respectively; like Fr. *Polonaise*, they became names of dances. "Orra," superfluous (Burns), is the Dan. *örrig*, superfluous; cf. Ger. *übrig*. "Quiz," the E. name of the toy called *bandelore* in French, is probably named from its whizzing noise; the mention of it by Moore in 1789 (*Life*, i. 11) seems older than the usual too often repeated story about its originating in a bet. "Rum," the spirit, was also called "kill-devil"; this is the true source of the Fr. *guidive*, which so puzzled Littré. There are two "scabbards": "scabbard" or *scale-board* is a thin board for splints, &c.; the other "scabbard," formerly *scabberk*, is a "scale-berk"—i.e., a protection formed by slices of wood. "Vagrant" is probably totally unconnected with Lat. *vagus*; it is the Anglo-French *wakerant*, rambling (see also Roquefort), and of Teutonic origin; answering to native E. *wagglung*. Hackluyt spells it *vagavant*.

ROYAL ASIATIC.—(Monday, March 21.)

COL. H. YULE, president, in the chair.—After referring to the recent deaths of Sir Walter Elliot and Mr. Alexander Wylie, two distinguished Orientalists, the former of whom had been a member of the Society for about a half a century, the president called upon Prof. Douglas, in the absence of the author, to read Mr. Colborne Baber's paper on "Nine Formosan MSS." It described a batch of MSS. received from the island of Formosa. They had been obtained by the Rev. W. Campbell, within the last three years, from the Pepohwan tribe at one of the villages in the low-lying hill region eastward from Taiwanfoo. These Pepohwans had lost all knowledge of the language

represented in the documents. They had removed inland to their present settlements some eighty years ago, their own ancestral territory being what was known under the Dutch occupation as the township of Sink-kan, a name still preserved in the large Chinese market-town of Sinkang, about 20 li (seven miles) N.N.E. of the city of Taiwanfoo. Exclusively an agricultural people, they differ now in no respect from their Chinese neighbours, in regard to language, religion, dress, and customs.—Prof. Terrien de Lacouperie followed Prof. Douglas with some learned and interesting remarks bearing upon the MSS. described, which will be embodied in an elaborate contribution to the July number of the Society's *Journal*, under the head of "Formosa Notes on MSS., Races, and Languages."—A short discussion ensued, in which Sir Thomas Wade, Mr. Howorth, and others took part; and the president expressed the thanks of the meeting to the authors of the papers.

THE ROYAL SOCIETY OF LITERATURE.—(Wednesday, March 24.)

SIR PATRICK COLQUHOUN, president, in the chair.—A paper was read on the "Ancient and Modern Literature of Gardening," by Mr. W. Paul. The reader commenced with the earliest period where, in the second chapter of Genesis, it is recorded that "out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food," indicating that mankind were capable of appreciating the beautiful in nature. Jews, Assyrians, Persians, and Carthaginians had their gardens and wrote about them. The Greeks and Romans were great gardeners, and the latter (among whom Cato, Pliny, and Columella are conspicuous) wrote much on the subject. On the revival of learning the Italians and Dutch were first in the field, followed by the French, English, and other nations. The herbalists seem to have been in the van, the six books of Dioscorides, written in the time of Nero, having held sway down to the opening of the seventeenth century. In the writings on gardening proper much superstition was mixed up with practical gardening down to the time of Bacon. At the end of the seventeenth century a new era in gardening may be said to have been inaugurated. From the dawn of the present century the progress has been most rapid, not only in England but in all civilised countries: and great, indeed, has been our gain by the raising of the gardeners' improved species of vegetables, fruits, and flowers.—The president discussed at some length the ancient allusions to gardens more or less famous, particularly those of Alcinoüs and Nebuchadnezzar.—Mr. E. Gilbert Highton, the secretary, alluded to and described the curious floating gardens of Mexico, and likewise the hanging gardens of Babylon before referred to; and then proceeded to enlarge upon the hints thrown out by the reader in reference to the famous controversy between the artistic and natural styles of landscape gardening at the beginning of the last century—quoting the exquisite description of Eden in Book IV. of "Paradise Lost," as showing that Milton took his grand idea from the very handiwork of Nature and her God. Mr. Highton took occasion also to echo old Evelyn's complaint of the paucity of gardens in London, and expressed a hope that this paper might sow the seed of future progress in this respect.

FINE ART.

GREAT SALE OF PICTURES, at reduced prices (Engravings, Chromos, and Olographs), handsomely framed. Everyone about to purchase pictures should pay a visit. Very suitable for wedding and Christmas presents.—GEO. REES, 118, Strand, near Waterloo-bridge.

History of Painting. By Profs. Woltmann and Woermann. (Kegan Paul, Trench & Co.)

THE original of this popular and profusely illustrated work has been laid piecemeal before the public from the year 1878. There has been, therefore, ample time for the discussion of its merits, and for the expression of opinion as to its aims and the method of

its execution. On the whole, this opinion has been decidedly in its favour, although its plan, and also the conclusions of the present editor, have been somewhat sharply criticised. It cannot, of course be allowed that the plan laid down by its collaborators is to be judged from those laid down by other writers. It has been urged that the opinions expressed are at times not altogether in accord with those of other acknowledged authorities. But this very difference, if it can be shown to rest on independent reasoning, is really a recommendation, as it gives the reader a good hope of finding something worth the trouble of perusal. The symmetry of the performance, on the whole, has no doubt been slightly marred by the fact of its being issued in parts, at varying intervals of time. Early in its career the misfortune of Dr. Woltmann's untimely death made some delay and alteration unavoidable. Dr. Woermann's continuation has shown that even in a German production critical skill, profound learning, and popular treatment can be combined. As a rule, English readers imagine that when a work is learned it must be dry, and when it is avowedly popular it must be frivolous. This history is learned, critical, and popular, and yet it is neither dry nor frivolous. In commencing the work each editor took his own special department, and so far as his personal opinions were concerned, worked independently, yet in perfect harmony with the general object of their united labours.

As it happened, the specialists were not merely masters in their own section; and thus, on Dr. Woltmann's premature and somewhat sudden death in 1880, before he had put together the whole of the first volume, his friend Janitschek undertook several of the Italian schools while Dr. Woermann engaged to complete the remainder of the work. The bulk of the labour consequently fell on the latter editor. Some sections of the work may have suffered loss, such as, for instance, those devoted to miniature, of which Dr. Woltmann was an enthusiastic student, and a more than worthy follower of Waagen. But Dr. Woermann, by his clear judgment and logical method, has done much to bring the classification of painting within the limits of an exact science. Such an expression may, perhaps, call forth a smile. But when we remember what a shoreless and shifting quicksand the old system of guessing—so freely indulged in by Waagen and his predecessors, and so universally followed by the custodians of public and private galleries—laid before the feet of the would-be traveller in this vague world of art, we can but be thankful to practised guides like Dr. J. P. Richter, to veteran pioneers like Crowe and Cavalcaselle, to unwearied investigators like Sig. Morelli and to sagacious detectives like Mr. W. H. James Weale, for the changes wrought in point of definite knowledge. Nor ought we to be less grateful to experienced editors like the present for endeavouring to place the subject on something like a solid ground of common-sense, and to deal with pictures under such conditions of ordinary evidence as are required in dealing with other historical documents. Nothing less than positive facts of method and touch, combined with positive statements of registers and

account-books, will now suffice as proofs of authenticity, in place of that unlimited supply of conjecture and that fecundity of imagination which fathered half the productions of the early Flemish school on Memline or Mabuse, or saw the undoubted features of Justus of Ghent in the work of Dirk Bouts; which played in short, such hanky-panky with painters' names in general as served to render the idea of an exact science something more than Utopian, or something less than possible. It is the strong point in Dr. Woermann's method, and the plea put forward in his preface that he deals with his subject in a strictly scientific temper.

"Anyone," he says, "who can use his eyes must feel that it is no less possible to recognise and specify the characteristics of pictures than to distinguish those of language and dialect, or to classify the species of any natural kingdom; . . . and, though hypothesis cannot be avoided in this branch of study, it must always be kept separate from ascertained facts, and mere guess-work must be ruthlessly quashed."

In this character, therefore, this second volume now comes before the reader. It deals with the painting of the Renaissance, and takes in, therefore, the period from Hubert van Eyck to Primaticcio. The story carries the reader pleasantly from the banks of the Meuse into the Rhineland, across the German and Bavarian highlands to the great Italian cities, then into Spain, and finally back to France and the palaces of Paris and Fontainebleau. When the former volume appeared, under the auspices of the Cambridge Slade Professor, it possessed one advantage and one disadvantage as compared with the present. Its gain was in having the supervision of Mr. Colvin, its loss in not having the aid of Dr. Richter. To the reader of the present volume, the notes of the experienced annotator of Da Vinci and Vasari cannot but be of considerable value. Besides a current oversight of the translation, he has added what the German author could scarcely be expected to know—the minuter details of expressly English matters. In this respect the translation has a substantial value beyond that of the original text. As a version, this volume is not so literally rendered as the former. In fact, it is by no means literal. Whole passages have been submitted to compression in order to bring the bulk of the volume to something like an equality with its predecessor, so that if the reader expects to find anything like phrase for phrase he will be disappointed. If he wants the exact expression at full length and in full strength he will have to resort to the German. Perhaps this mode of abridgment is the best for the purpose of a popular book; but it has certain disadvantages, besides missing, as it were, the aroma of the original style. It misses, at times, important elements of fact. Just one sentence by way of example. *Et ex pede Herculem.*

"Peter [Cristus] nähert sich Jan van Eyck in der Technik, der Kraft der Farbe, der sorgfältigen Ausführung, aber ohne ihn jemals zu erreichen. Seine Empfindung hat etwas Nüchternes, sein

"Peter approaches Jan v. Eyck in technic, in force of colour, in careful execution, but without ever reaching him. His sentiment is rather insipid, his feeling for beauty narrow, and the draw-

Schönheitsgefühl ist gering, und die Zeichnung oft schwächlich, die Bewegung steif."

ing often weak, the action constrained."

This is condensed into: "He resembles Jan van Eyck in technique and colouring, but remains far behind him. His sentiment and feeling for beauty are feeble, and the drawing often faulty."

The general idea is given, but it is not quite what the author says. "Colour" is not "force of colour," and "careful execution" is an important factor in the character of a painter, nor is "without ever reaching him" quite the same as "remains far behind." It is obviously not fair to a great mass of translation like the present volume to pick it to bits in this carping manner, nor do I bring this scrap forward to exhibit faults in the rendering—still less to offer my bare version as a sample of elegant translation. I simply cite the passage to show how impossible it is to condense much without risk of losing something valuable, even, indeed, though great pains and much time be devoted to the task. Nevertheless it may be honestly declared that the translation on the whole has given the sense of the author as nearly as the contracted limits would allow. Doubtless the translator has felt the unavoidable drawbacks more keenly than any mere reader will ever feel them; but the exigences of space and cost are as ineluctable as time. The book, moreover, is an extensive picture gallery in itself. Very few famous or typical works of the great masters are not here reproduced. The index alone to these pictures occupies several pages; and the engravings are really good, so that this history of painting is not only the latest, and we may safely presume—considering who are the authorities responsible for it—the best treatise on the subject, but, as a popular book, the most attractive that has yet appeared. JOHN W. BRADLEY.

PICTURES IN THE STUDIOS.

SIR FREDERICK LEIGHTON has nearly completed two studies of female passion. One, founded on the Idyll of Simeatha in Theocritus, shows a woman of singular beauty with eyes flashing and hands clenched as if consumed with jealous anger, and silently brooding revenge. The other is Hero looking from her terrace or casement with face tragic with foreboding. Below, in the manner of a predella, is a little picture *en grisaille* of Leander thrown upon the rocks by the waves. The president has recently finished the model for the reverse of the Jubilee medal.

MR. DAVID MURRAY's chief pictures for the Royal Academy and the Grosvenor Gallery will be larger and more elaborated visions of the scenes recorded in brief in the exhibition at the Fine Arts Society. In other words, they deal with inland Picardy and Picardy of the coast. One of them—but that is far from being the most attractive and the most artistic—is the landscape of the sand-hills, such as that which stretches on either side of that quite dreariest of watering-places, Berck-sur-Mer. Another is of the much-watered flatness of the inland country between Abbeville and Amiens. This is the most interesting of the several Mr. Murray has painted, though even

this is not, it may be, quite so fine as a finished picture as are some among the sketches, as sketches only, now to be seen in Bond Street. Still, it represents with a great deal of charm the beautiful colouring of the North of France in autumn. There is a group of poplars, some of them canary-coloured, others in a blue-grey haze. Mr. Murray is curiously unequal; but he is not often commonplace.

MR. ARNOLD HELCKE has finished a picture of singularly delicate atmospheric effect—figures on a long shore, on a July morning, at an early hour; and he has done for the Grosvenor Gallery a large and immediately striking canvas of an effect of sunshine and storm on the heath near Ockham. Here is a broad and somewhat upland country of the kind beloved by Mr. Thomas Collier, and painted by him in water-colour with so unsurpassed a subtlety. But though the heath in literature may belong to Mr. Thomas Hardy alone, we doubt if even Mr. Collier has established an exclusive claim to it in painting Subtlety—which is the very note of Mr. Collier—Mr. Helcke in this big picture does not profess to display; but it is a strong work, of quite distinct merit.

MR. FRANK WALTON has finished a large landscape in which a group of ash trees stretch their bare arms partly against a hill-side ruddy with copsewood, and partly against a green and golden sky. The trunks of the trees are bound together with a net-work of ivy, irradiated with light. Mr. Walton's water-colours of the year represent scenes on the coast of Cornwall, near Bude.

OF Mr. Arthur Lemon's completed pictures perhaps the most important is one of horses (one ridden) wending home to stable along a heath towards a setting sun. Two others represent woodland scenes with horses, and a fourth cattle in an olive grove in Italy.

NOTES ON ART AND ARCHAEOLOGY.

THE exhibitions to open next Monday include those of the Incorporated Society of British Artists, in Suffolk Street; the New English Art Club, at the Dudley Gallery; the Société d'Aquarellistes Français, at the Goupil Gallery in New Bond Street; Mr. H. Koekkoek's summer exhibition (including five Munkacsys, a Meissonier, and a Diaz), in Piccadilly; and Mr. W. Dierken's summer exhibition at the Continental Gallery in New Bond Street.

THE Norwich Art Circle will hold their fourth exhibition this year. Last year they had a collection of the works of the water-colour painter John Thirtle, this year it is James Stark, the pupil of "Old" Crome, who is to be similarly honoured.

THE next volume in the series of "Great Artists," published by Messrs. Sampson Low, will be *Claude Lorraine*, by Mr. Owen J. Dulles, with a catalogue of his principal paintings, and illustrated with many reproductions from the "Liber Veritatis."

THE pictures designed by M. Fantin for exhibition in England this spring show that this artist is still able to improve upon a technique which has long been masterly. His new flower pieces, without losing that breadth and tone for which they have always been remarkable, have a fullness of colour and a finish of detail at which the painter has not hitherto aimed. A basket with green grapes is a *chef d'œuvre*, and he has also completed a very fine portrait.

THE King and Queen of Italy will formally open the National Exhibition of Fine Arts in Venice, on April 25, and preparations are being made for the probable visit of the Emperor of

Austria. The number of artists exhibiting exceeds 1,700, including several English painters residing in Italy.

WE have received two sets of Easter cards. Those of Marcus Ward & Co. are noticeable for the simplicity of their designs (entirely floral), and for the brilliance of their printing. The "Easter Lilies" are particularly beautiful; but we do not care for the alliteration of "Paschal Pansies." The American cards of Prang & Co., which are published in this country by Mr. A. Ackermann, of Regent-street, are merely Christmas cards adapted to the season. Their chief recommendation is the delicacy with which many soft tints have been reproduced.

THE *American Journal of Archaeology* for October-December, 1886, which forms the concluding part of vol. ii., opens with three original articles. Prof. J. H. Wright, of Johns Hopkins, describes eleven "white lekythoi" from Attica, hitherto unpublished, which are now in American collections. Dr. Alfred Emerson discusses the portraiture of Alexander the Great, with reference to a terra-cotta head at Munich; and Prof. A. L. Frothingham, of Princeton, writes upon Christian mosaics in the portico of the Latin Basilica. The first and third of these articles are illustrated with plates. Among the reviews is a very searching one by Prof. Frothingham of Mr. A. J. Butler's *Ancient Coptic Churches of Egypt*. But the distinguishing feature of the *Journal* is, as usual, the "Archaeological News," which occupies no less than forty pages. The notes from Ceylon and from India (here called Hindustan) are specially full, though of course Italy and Greece occupy the largest space. Under the heading "America," we learn that Prof. Lanciani's lectures on Early Rome, which have been repeated in many parts of the country, have everywhere met with extraordinary success; that the Metropolitan Museum of Art at New York is expecting a collection of duplicates from the Bulak Museum, acquired by the sale of duplicates from its own Kypriote collection; and that the Boston Art Museum is to be enlarged at the cost of 250,000 dollars (£50,000).

THE STAGE.

STAGE NOTES.

MR. H. M. PAULL, whose "Great Felicidad" was brought out at the Gaiety *matinée* on Thursday in last week, is not an absolutely new writer. Under another name he is, we are informed, an approved author of stories for boys. Let us sincerely trust, for the peace of the *Daily Telegraph*, that they bear only the smallest resemblance to the play which has set that journal preaching the most solemn of sermons. Everybody reads the *Daily Telegraph* for its theatrical articles, and therefore everybody is now aware that our contemporary found the "Great Felicidad" not only unprofitable but cynical and Zolaesque. But surely our contemporary became uneasy unnecessarily soon. For ourselves, we saw nothing in the "Great Felicidad" that was calculated to raise a blush to the cheek of the very *naïveté* journalist, the most hopelessly ingenuous man of the world. But our contemporary allows that the piece was distinctly clever, and that the audience assembled had the enjoyment of distinctly good acting. And we are at one with it on these matters. It is quite true, moreover, and we shall make no effort to conceal it, that the "Great Felicidad" does deal with financial transactions that will not bear the light of day, and with the doings and the sentiments of men and women whose code is not precisely that which would commend itself to Miss Yonge or to the author of

John Halifax, Gentleman. These writers, it happens, have not in their common round, their usual task, entirely exhausted the types of humanity with which the artist in literature is privileged to deal. It is, alas! highly probable that the student of London life does come across many men and a few women who, in the romances of the irreproachable, would be a little out of their proper *milieu*. With some of these men and women Mr. Paull has been bold enough to concern himself. Yes, even more than that we are constrained to allow; for, just as there were "too many millions" in *Eugene Grandet*, so there is, we confess it, an *embarras* of unhappy marriages in the "Great Felicidad." There is no happiness whatever on the near side of the fall of the curtain; and a couple of divorces is the most moderate and economical of means by which, when the play is ended, any provision for anybody's happiness may be made in the future. But for all that the play is interesting. There is vigour in it, and if not exactly freshness of character, at least a good deal of ability in the art of displaying character and situation to the best advantage. Mr. Paull has clearly not devoted the whole of his leisure to the study of the intelligent criminal classes: he has spared some time to study stage construction, and he has studied it to good effect. The burden of the piece—the burden of its gravest situations—fell, on Thursday week, upon Miss Roselle and Mr. Arthur Dacre. Mr. Dacre is discreet and sufficiently finished, even when not very sympathetic. Miss Roselle has great tact, and encounters stage difficulties with a ripened art. Mr. Macklin played an arch-villain with a good deal of quiet conviction. Almost the best bit of acting in the first act was done by Miss Cissy Grahame, when she had to relent about the letter and to save her lover thereby. And Mr. Brandon Thomas gave great reality to the part of a wholly unprincipled young man. Earnestness and variety made the actor quite likeable in a character which may have caused the simple many melancholy moments.

A NEW play, by Mr. Lynwood and Mr. Mark Ambient—with the advantage of a very strong cast, including Mr. Vezin, Mr. Grahame, Miss Alma Murray, Miss Venne, and Miss Rose Norreys—will be brought out at the Prince of Wales's on Thursday afternoon, April 21.

MUSIC.

RECENT CONCERTS.

HERE AUER, one of the leading violinists in the days when the "Musical Union" flourished, appeared at the second Philharmonic Concert on March 24. He played with skill and energy, but it must be confessed that his reading of the work was a free one. It is easy to see that he was once trained by Herr Joachim in the way he should go, but that he has since departed somewhat from it. He was much applauded. An interesting feature of the concert was the performance of the Quartett-Concertante of Mozart, which was given for the first time in England at a Hackney Concert last November under the direction of Mr. Prout. The music bears the Mozart stamp, but some critics would bid us beware of receiving it on that ground alone as a genuine work of the Salzburg master. It is true that clever imitations of Mozart's music have been made, and it is also true that the external evidence in favour of the genuineness of this work is not absolutely convincing; but we are strongly disposed to believe that Mozart wrote it, and hope the original score may one day be found, to set all doubts at rest. The solo parts for clarinet, oboe, horn, and bassoon, were well played by Messrs. Clinton, Lebon, Mann and Wotton.

The second part of the programme included Mr. F. H. Cowen's Scandinavian Symphony, which indeed had not been given before by the Philharmonic Society. It was performed under the direction of the composer, who, in consequence of the continued absence of Sir A. Sullivan, conducted the whole of the concert, and with his usual skill. Mdlle. Nordica, who has achieved considerable success in the recent operatic performances at Covent Garden, sang with much power and brilliancy Handel's "Let the Bright Seraphim."

Herr Schönberger gave a third pianoforte recital at St. James's Hall, on Friday March 25. He commenced with an excellent rendering of Bach's Organ Prelude and Fugue in A minor. Beethoven's Sonata in A (Op. 101) is a work which may easily be spoilt. There must be no cold, and no exaggerated playing; and both were to be found in the pianist's interpretation. There was, however, a disagreeable hammering outside the hall during the performance, which must have proved distressing to Herr Schönberger. In Schumann's "Carneval" he did not satisfy us. We readily grant that there was much to praise in the way of tone and mechanism, but the reading of most of the numbers was affected. There is no necessity to speak about the other pieces by Schubert, Chopin, and modern composers, in some of which Herr Schönberger had opportunities of showing his strong and also his weak qualities.

Mdme. Schumann gave her hearers a great treat last Saturday afternoon at the Popular Concert. Whatever she may choose to play is welcome, and doubly so if it be something of Schumann's. Hitherto, this season she has only selected her solos from his shorter pieces, so that the announcement of the great Fantasia (Op. 17) came as an agreeable surprise. The last time she played it was on March 6, 1882. Mdme. Schumann had a task which tried to the utmost her physical powers, and in the middle movement this was perceptible. But we can truly add that it in no way interfered with a rendering of the work, which, as regards both mechanism and poetical treatment, was perfect. The public may perhaps be forgiven for trying to obtain an encore, for that was the only way they knew how to express the great pleasure which they had received. The concert commenced with a Quintett in D minor (Op. 25) for piano and strings by Dr. Stanford. The writing throughout is very skilful. The second and fourth movements seemed to us the most interesting of the four. The composer himself was at the piano, and he was indeed fortunate in having as coadjutors Messrs. Joachim, Ries, Straus, and Piatti. The programme included Schumann's fine Quartett in A minor (Op. 41, No. 1). Miss Kate Flinn sang with much taste an air from "Freyschütz." It is scarcely necessary to add that the hall was crammed.

On the following Monday evening, Herr Kwast, from Cologne, made his *début*. He played Mendelssohn's Prelude and Fugue in E minor (Op. 35, No. 1) in a clear and intelligent manner, and in the pianoforte of Brahms's Quartett in G minor showed himself a sound and solid musician. His touch seemed rather heavy, but he may not be used to a Broadwood piano. It is not possible to form a full estimate of his powers as executant, or of his gifts as a musician, from a first appearance. The programme included Bach's *Chaconne*, by Herr Joachim, and Beethoven's Quartett (Op. 59, No. 1). Miss Liza Lehmann and Miss Jansen sang tastefully two graceful duets by Miss Maude V. White, in which they were accompanied by the composer.

The number of concerts during the current week has been unusually large. We are unwilling to pass by some of them; but our notices must

necessarily be brief. With more space at our command we should certainly enter into fuller detail.

Mr. F. H. Cowen gave a song recital at the Steinway Hall on Tuesday afternoon. The programme consisted entirely of his compositions—among them several new ones. Of the composer's skill in the art of song-writing there is no occasion to speak. We notice that he is evidently trying to give to the pianoforte an increased share in the depicting of thought and feeling—a step in the right direction. Of the novelties, "Thy Remembrance" and "Nightfall," Nos. 1 and 8, from a cycle of songs, struck us as chiefly worthy of notice. Of the artists who interpreted the music it will suffice to give the principal names—Miss Davies, Mrs. Hutchinson, Miss Damian, and Messrs. Lloyd and King. Mr. Cowen accompanied the whole of the programme, and from memory.

On Tuesday evening there was a concert at the Bow and Bromley Institute, in which the programme was entirely devoted to English music. The selection was not made at random, but included works which, in spite of the fact that they are not a year old, have acquired a certain celebrity. The concert commenced with Dr. Stanford's "Revenge," of which the story alone would make music far less tuneful and less skilful acceptable. Mr. E. Prout's "Oxford" Symphony, recently performed at the Crystal Palace, was given under the direction of the composer. The applause at the close showed that the work bids fair to become a rival of the "Birmingham" Symphony No. 3. Of Mr. Corder's cantata, "The Bridal of Triermain," we think the favourable reception given to it at Bow will induce other societies to take up the work. We noticed it on the occasion of its production at the Wolverhampton Festival. Mr. McNaught, the conductor, deserves praise not only for the excellent singing of the choir, but also for his bold and, we are happy to add, successful policy.

On Wednesday afternoon Mr. Max Pauer gave a second pianoforte recital at Prince's Hall. The principal pieces were Beethoven's Appassionata Sonata and Schumann's Toccata. The rendering of the first was correct but at times cold. In the second the pianist showed more vigour than discretion. He played also two Preludes and Fugues of Bach from the 48 with great precision, delicacy, and intelligence. The Novello concerts came to a close on Wednesday evening with Gounod's oratorio, "Mors et Vita," under the direction of Dr. Mackenzie. The hall was well filled. The choral singing was good. The solo parts were taken by Mlle. A. Trebelli, Mlle. Patey, and Messrs. Lloyd and Santley.

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